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R. C. GALBRAITH, JR., D. D.  
Pastor of Third Presbyterian Church,  
CHILlicothe, O.

THE  
HISTORY  
OF THE  
CHILlicothe PRESBYTERY,  
FROM ITS ORGANIZATION IN 1799 TO 1889.

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PREPARED IN ACCORDANCE WITH

THE ORDER OF PRESBYTERY,

BY THE  
REV. R. C. GALBRAITH, JR., D. D.

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PUBLISHED BY  
H. W. GUTHRIE, HUGH BELL and PETER PLATTER,  
COMMITTEE ON PUBLICATION APPOINTED BY THE PRESBYTERY.

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CHILlicothe, OHIO:  
SCIOTO GAZETTE BOOK AND JOB OFFICE.  
1889.



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## PREFACE.

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In Presbytery at South Salem, April 12,—13, 1887, "R. C. Galbraith, Jr., and S. D. Crothers were appointed a committee to write up the History of Presbytery." And, as this had necessarily to be done, for the most part, by one person, Mr. Crothers must not be blamed for the faults, omissions, or other imperfections of this History, which I have used all care to make accurate in its statement of facts; nor is any other person to be found fault with, or considered accountable, for the occasional expressions of opinion that I have taken the liberty to make. I wish also here to acknowledge my indebtedness to the Rev. Dr. Biggs for his valuable counsel and advice, and especially to the Rev. H. W. Guthrie, for reading and correcting the manuscript, verifying the numbers and for valuable assistance in proof reading, and to the other members of the committee of publication, Messrs. Hugh Bell and Peter Platter, with him, for the kindly interest that they have taken and the work that they have done in preparation for the publication of the History. If the work has any value, the thanks of the Presbytery are specially due to the following named persons, who have most kindly advanced twenty five dollars each, to secure its publication; thanks which can be expressed, in no other way, so well as by taking an interest in, and working successfully in obtaining subscribers to the work, that so the committee may be able to speedily reimburse them for what they have advanced to expedite the Presbytery's work, and enable the committee to obey the Presbytery's order:—Peter Platter, Hugh Bell, Nathaniel Wilson, Theodore Spengnagel, Adam Nebbergall, of the Pisgah Church; B. B. Frost, J. McL. Welsh, A. E. Culter, D. C. Anderson, of Frankfort; Richard Enderlin,

Judge John M. Vanmeter, M. C. Hopewell, The Rev. Richard G. Lewis, and The Honorable D. M. Massie, all of Chillicothe with the exception of the two noted.

I have given the facts about all the ministers and churches in so far as I was able, and have done the best that I could, to make the History reliable and readable, and I think that he, who has not had experience in such an undertaking, has but little idea of the labor required.

When we are dead and the Presbytery has another History written, may he who writes it generously record our virtues and kindly criticise our faults.

R. C. GALBRAITH, JR.

THE HISTORY  
OF THE  
CHILlicothe PRESBYTERY.

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CHAPTER I.—PRELIMINARY.

The Presbytery of Washington was organized eleven years after the first actual settlers had come to Cincinnati, twenty six men having gone there in December, 1788, landing at the foot of the present Sycamore street on the 28th of the month. Soon after their arrival, the town site was surveyed and the street corners marked by blazing trees.

One of the last acts of the old Continental Congress was to pass the ordinance of 1787, which contained a set of organic laws for the government of the North-West Territory. The ordinance provided that: "So soon as there shall be five thousand free male inhabitants, of full age" in the Territory, they should "recieve authority, with time and place, to elect representatives to represent them in the General Assembly." The first election of territorial legislators was held Monday, Dec. 3d., 1798. The General Assembly met at Cincinnati, Sep. 16, 1799. They selected Wm. Henry Harrison as delegate to the National Congress. The seat of Territorial government was changed from Cincinnati to Chillicothe, May 7, 1800. On the same day the North-West Territory was divided by act of Congress and Indiana territory was created. The ordinance provided that "whenever any of the said states shall have sixty thousand free inhabitants therein, such state shall be admitted, by its delegates, into the Congress of the United States, on an equal footing with the original states, in all respects whatsoever; and shall be at liberty to form a permanent constitution and state government." But although the territory had not acquired sufficient population to take advantage of this provision, Congress passed an act enabling them to form a state. This act was passed April 30, 1802, and, pursuant to this action of Congress, an election was held on the second Tuesday of October, 1802, for the election of delegates to a constitutional convention. The delegates chosen met at Chillicothe, Nov. 1st, 1802, and framed

a constitution, which they adopted and signed the 29th of the same month and forwarded immediately to Congress, which National Legislature sanctioned the work of the Chillicothe convention and recognized Ohio as a State, February 19, 1803. The State election for governor and members of the legislature was held in January, 1803, before the state had been admitted by Congress, and March 3, 1803, Edward Tiffin was inaugurated the first governor of the new state. Gen. Arthur St. Clair had been territorial governor, though after Jefferson had dismissed him from office, Charles Willing Byrd was acting governor. Four other states, formed from the North-West Territory, were admitted into the Union; Indiana, in 1816; Illinois, in 1818; Michigan, in 1837; and Wisconsin, in 1848.

In 1800, Ohio had a population of 45,365, and Indiana 5,641; there were no white settlements in the Territory from which the other States were afterwards formed. The population had rapidly increased, for in 1790, at the first census, there were but 4,280 white inhabitants, from the Ohio to the lakes, from Pennsylvania to the Mississippi.

After Wayne's treaty with the Indians at Greenville, in 1795, white settlers had a feeling of much greater security and immigrants came in great numbers. After 1800, the population increased even more rapidly. In May, of that year, through the efforts of Gen. Harrison, a wise and beneficent act was passed which did in time more for the good of the country, than even his victories over the Indians. This was a bill better regulating the sale of the public lands. By the law of 1796, the smallest parcel of public land that a settler could purchase from the government, was one square mile, which could not be sold for less than two dollars an acre. These sections passed into the hands of speculators, who sold them in less quantities, and at an advanced price, to settlers who were unable to pay so much as \$1280 at once. This was justly thought to be a grievance, which was increased by the fact that this land could only be bought at the Treasury in Philadelphia, or at vendue at Pittsburgh or Cincinnati. So strong was the feeling, that the territorial delegate came to Congress with full determination to correct the evil, if he could. He succeeded, and henceforth land was to be sold at auction, in half sections of 320 acres each. If not sold, any settler might have any section that he chose, by entering it, at a land office and paying two dollars per acre and the cost of survey, one quarter of the price to be paid in forty days after entry; the remainder in four years. Four land offices, each with a register and receiver were established. They were at Steubenville, Marietta, Cincinnati and Chillicothe.

At the time of the organization of the Presbytery, and for four years afterward, the Mississippi River was the Western boundary of the United States. It was not until 1803, that the vast empire was purchased from France; Montana, Dakota, Minnesota, Iowa, Nebraska, Kansas, Missouri, Arkansas, Indian Territory, Louisiana with Wyoming and a great part of Colorado, all bought for eighty millions of Francs, or, as it was calculated fifteen millions of dollars. How trifling the price was, when compared with the magnitude of the purchase, we can realize, somewhat, when we note that in the census of 1880, the farms with the houses, fences, &c., upon them, in Clinton county, Iowa, were valued at over fifteen millions of dollars. The same in Ross County, Ohio, were also valued at a larger sum than the price paid to France for this great domain, then for the most part an unknown wilderness, now filled with a busy, happy, people. A marvelous transformation has been effected, untold wealth accumulated and in so short a time, that Mr. Thomas Ghorinley, an elder in the Third Church, Chillicothe, living, while this is written, was, like the Presbytery, four years old when this purchase was made. In the life time of this man, the population within the limits of the original Northwestern Territory has increased from 51,000 to at least 12,000,000.

In all respects, things at the beginning of the century, were vastly different from what they are now. There was but one turnpike road on the continent, which was between Philadelphia and Lancaster, a distance of 66 miles. The building of the road had been sharply opposed, but, at length it came to be the pride of the whole state and was considered a wonderful enterprise.

Kentucky was much in advance of Ohio. In 1790, it had 73,677 inhabitants, 12,430 of whom were slaves, but when the census of 1800 was taken the number had increased to 220,965, of whom 40,343 were slaves. A great flood of immigration had poured in, but everything was in most primitive condition; roads were, most of them, but traces, and the houses were generally log cabins. When a stranger moved, or rather came into a neighborhood to stay, the men built him a cabin. The trees felled, four corner men were elected to notch the logs, and while they were busy the others ran races, wrestled, played leap-frog, kicked the hat, fought, gouged, gambled, drank, did everything then considered an amusement. After the notching was finished the raising took but a few hours. Many a time the cabin was built, roofed, the door and window cut out, and the owner moved in before sundown. The chinks were stopped with chips and smeared with mud. The chimney was of logs, coated with mud six inches thick. The table

and the benches, the bedstead and the door were such as could be made with an axe, an auger and a saw. A rest for the rifle and some pegs for clothes completed the fittings."—(McMaster).

In Morse's geography, published in 1805, the author, speaking of Kentucky, says: "A large portion of the people in this state are poor. The frontier inhabitants commonly build a log hut, clear two or three acres for corn, depend on the woods to pasture one or two cows, and to fatten their swine; the gun furnishes the principal supply of meat. When the range, as he calls it, is eaten up by the cattle, and the game scarce, like the wild Arab, he loads his pack horse, takes his family, cows and swine, and seeks a new settlement. In the interior parts of the state, where the inhabitants have increased in wealth and taste, the buildings are generally of limestone or brick, and in some instances they are elegant. Among the settlers there are many gentlemen of abilities, and many genteel families, from several of the states, who give dignity and respectability to the settlement." The woods abounded with game and the streams were filled with fish. In their season wild fruits, grapes, pawpaws, persimmons, &c., abounded, and, in the fall, nuts of excellent quality could be had in any quantity for the gathering. Religion was not much thought of; many of the people, and of the best educated and most influential, were infected with French infidelity, which they boldly avowed. Skepticism and infidelity were, among the more refined, almost the rule, and those professing to be religious, the exception. The country was spoken of by the preachers as the "stronghold of Satan." In 1786, the Presbytery of Transylvania, the seventh Presbytery in order of time in the U. S., had been formed with five ministers, set off from the Presbytery of Abingdon. Its first meeting was at Danville, Ky., Tuesday, Oct. 17, 1786—David Rice Moderator. This was before the division of the original Synod, which in 1788 was divided into four Synods, and Transylvania was put in the Synod of Virginia. In 1789, the first General Assembly of the Presbyterian Church in the United States of America met, composed of delegates from the various Presbyteries of the four Synods—Adam Rankin represented the Presbytery of Transylvania. Ten years later, in the Summer of 1799, there began suddenly and unexpectedly, that which has since been known as the great Kentucky revival, which, while it had many excesses connected with it, yet, as Dr. Moore says in his history of the Presbytery of Columbus, "effectually checked the spread of skepticism and irreligion. It affected all the region whence the settlers of Southern and Central Ohio were drawn. It awakened a missionary zeal in

the churches of the East, and turned attention to the spiritual wants of the West." Springing up suddenly, progressing with great rapidity, curious and incomprehensible in many respects, and working results that were lasting, originating camp meetings, the New Light, or Bible Christian church, and also the Cumberland Presbyterian Church, and seriously affecting our own Presbytery, it is important that a short account of its origin and progress should be given.

The sacrament of the Lord's Supper was administered at the church of Red River, which was ministered to, in connection with the Gasper and Muddy river congregations, by the Rev. James McGready who had recently come from Orange county, North Carolina. This meeting was held from Friday until Monday morning, as was then the custom. Mr. Rankin, Mr. Hodge and William McGee, Presbyterian preachers, and John McGee, brother of William, a Methodist preacher, were present. The McGees were on a mission to Ohio, and stopped in their journey to be present at the meeting. Wm. McGee, in the Assembly minutes of 1796, is reported as a member of the Presbytery of Orange, in the Synod of the Carolinas. *He had been converted under McGready's preaching.* Dr. Bangs, in his history of the M. E. Church, says, that "in 1796, or '97, he moved to West Tennessee, and in 1798 settled in a congregation in Sumner county." He finally joined the Cumberland Presbyterians and died in 1814. At this meeting nothing remarkable occurred until Monday, when Mr. Hodge was preaching, when a woman at the extreme end of the house, gave vent to her feelings in loud cries and shouts. When dismissed, the congregation showed no disposition to leave, but sat, many of them silently weeping, in every part of the house. "Wm. McGee soon felt such a power come over him that he, not seeming to know what he did, left his seat and sat down on the floor, while John sat trembling under a consciousness of the power of God."—(Bangs). John McGee felt an irresistible inclination to preach and the people were eager to hear him. He began, and again the woman shouted and would not be silent. Davidson thus describes the scene: "Too much agitated to preach, he expressed his belief that there was a greater than he preaching, and exhorted the people to let the Lord God Omnipotent reign in their hearts, and to submit to him, and their souls should live. Upon this, many broke silence and the renewed vociferations of the female before mentioned, were tremendous. The Methodist preacher, whose feelings were now wrought up to the highest pitch, after a brief debate in his own mind, came to the conclusion that it

was his duty to disregard the usual orderly habits of the denomination, and passed along the aisle, shouting and exhorting vehemently. The clamor and confusion were increased tenfold; the flame was blown to its height: screams for mercy were mingled with shouts of ecstasy, and a universal agitation pervaded the whole multitude, who were bowed before it as a field of grain waves before the wind.' McMaster in his History of People of the U. S., Vol. 2nd, page 578, says: "In a moment the floor, to use his own words, (McGee's,) "was covered with the slain." Their cries for mercy were terrible to hear. Some found forgiveness, but many went away spiritually wounded and suffering unutterable agony of soul. Nothing could allay the excitement. Every settlement along the Green river and the Cumberland was full of religious fervor. Men filled their wagons with beds and provisions, and traveled fifty miles to camp upon the ground and hear him preach. The idea was new, hundreds adopted it, and *camp meetings began*. There was now no longer any excuse to stay away from preaching. Neither distance, nor lack of houses, nor scarcity of food, nor daily occupations prevailed. Crops were left half gathered; every kind of work was left undone; cabins were deserted; in large settlements there did not remain one soul. The first regular general camp meeting was held at the Gasper River Church, in July, 1800; but the rage spread, and a dozen encampments followed in quick succession." Davidson says: "Camp meetings being once introduced, the plan spread like wildfire. One after another was held in rapid succession. The woods and paths seemed alive with people, and the number reported as attending is almost incredible. The laborer quitted his task; age snatched his crutch; youth forgot his pastime; the plough was left in the furrow; the deer enjoyed a respite upon the mountains; business of all kinds was suspended; dwelling houses were deserted; whole neighborhoods were emptied; bold hunters and sober matrons, young men, maidens, and little children, flocked to the common center of attraction; every difficulty was surmounted, every risk ventured, to be present at the camp-meeting."

It would seem that some little jealousy arose between McGready, who was very busy in all this work, and McGee; at least on the part of McGready, for in a foot note, (p. 134,) Davidson says: "It is observable that while the Methodists give some prominence to this man (John McGee), in the work, and they are borne out by his own statement, Mr. McGready does not so much as mention his name"—These meetings became very remarkable not only from the numbers that attended them and for the remarkable interest that was mani-

fested in all the country, about religious affairs, but, also from the curious phenomena connected with them, which created in all the region, an excitement that was probably never surpassed.

The meetings were always held in the forest near some church, which furnished a lodging place for the preachers. As the meetings progressed and the excitement grew more intense, and the crowd rushed from preacher to preacher, singing, shouting, laughing, calling upon men to repent, men and women fell upon the ground unable to help themselves, and in such numbers that it was impossible for the multitude to move about, especially at night, when the excitement was greatest, without trampling them, and so those who fell were gathered up and carried to the meeting house, where the "spiritually slain" as they called them, were laid upon the floor. Some of them lay quiet, unable to move or speak; some could talk, but were unable to move; some, lying upon their backs, would beat the floor with their heels; some would shriek as though in greatest agony, and bound about "like a live fish out of water;" some would roll over and over for hours at a time. As time passed on and the meetings grew more frequent, even stranger forms of this intense nervous excitement appeared. One of these was known as jerking. It is said that at camp meetings in the far South, "saplings were cut off breast-high, and left for the people to jerk by." "One who visited such a camp ground declares, that about the roots of from fifty to one hundred saplings, the earth was kicked up as by a horse stamping flies." "The community seemed demented. From the nerves and muscles the disorder passed to the mind. Men dreamed dreams and saw visions—nay, fancied themselves dogs, went down on all fours, and barked till they grew hoarse. It was no uncommon sight to behold numbers of them gathered about a tree, barking, yelping, "treeing the devil."

The Rev. James B. Finley of the M. E. Church, in his autobiography, speaking of this revival, says: "It was attended with such peculiar circumstances as to produce great alarm all over the country. It was reported that hundreds who attended the meetings were suddenly struck down, and would lie for hours, and sometimes for days, in a state of insensibility; and that when they recovered and came out of that state, "they would commence praising God for His pardoning mercy and redeeming love. This exercise was accompanied with that strange and unaccountable phenomenon, denominated "the jerks," in which hundreds of men and women would commence jerking, backward and forward, with great rapidity and violence, so much so that their bodies would bend so as to bring their heads near to the floor, and the hair of the women would crack like the lash of a driv-

er's whip. This was not confined to any particular class of individuals, but saint, seeker, and sinner were alike subject to these wonderful phenomena. The excitement created by these reports, was of the most intense and astonishing character. Some thought that the world was coming to an end; others, that some dreadful calamity was coming upon the country, as a judgment of God on the nation; others still, that it was the work of the devil, who had been unchained for a season, and assuming the garments of an Angel of Light, was permitted to deceive the ministers of religion, and the very elect themselves. Many of the preachers spent whole Sabbaths in laboring to show that it was the work of the devil, and nothing but the wildest fanaticism, produced through the means of an overheated and distempered imagination. They also urged their congregations not to go near these places, as they would be sympathetically affected, and would in all probability, be led to indulge in the same wild and irrational vagaries. Their instructions and exhortations, however were lost, and it seemed that the exposition only increased the desire of thousands to go and see for themselves."

Mr. Finley who was then living in Highland County, Ohio, and who says of himself: "Occasionally, I would take a spree; would swear, when angry; and fight when insulted," determined to go to Cane Ridge, Ky., a meeting house which stood on a well-shaded, well watered spot, seven miles from the town of Paris, where he had learned that there was to be a great meeting. In telling what he saw and experienced there he says: "We arrived upon the ground, and here a scene presented itself; to my mind not only novel and unaccountable, but awful beyond description. A vast crowd, supposed by some to have amounted to twenty-five thousand, was collected together. The noise was like the roar of Niagara. The vast sea of human beings seemed to be agitated as if by a storm, I counted seven ministers, all preaching at one time, some on stumps, others in wagons, and one was standing on a tree which had, in falling, lodged against another. Some of the people were singing, others praying, some crying for mercy in the most piteous accents, while others were shouting most vociferously. While witnessing these scenes, a peculiarly strange sensation, such as I had never felt before, came over me. My heart beat tumultuously, my knees trembled, my lip quivered, and I felt as though I must fall to the ground. I became so weak and powerless that I found it necessary to sit down." He left soon after and went to the woods, striving to rally his courage. When he returned, the waves of excitement had risen still higher, and he says: "The same awfulness of feeling came over me. I stepped up on

to a log, where I could have a better view of the surging sea of humanity. The scene that then presented itself, to my mind was indescribable. At one time I saw at least five hundred swept down in a moment, as if a battery of a thousand guns had been opened upon them; and then immediately followed shrieks and shouts that rent the very heavens. My hair rose up on my head, my whole frame trembled, the blood ran cold in my veins, and I fled for the woods a second time, and wished I had staid at home. There being a tavern about half a mile off, I concluded to go and get some brandy, and see if it would not strengthen my nerves. When I arrived there, I was disgusted with the sight that met my eyes. Here I saw about one hundred men engaged in drunken revelry, playing cards, trading horses, quarreling and fighting." After some time he crowded up to the bar, and got his dram, but the brandy had no effect in allaying his feelings, but, if anything, made them worse. That night he went to a barn in the neighborhood, crept under the hay, spent a most dismal night, and in the morning, feeling that he was a ruined man, he got his horse and started for home, fleeing from the awfulness of the place. Before he arrived at his home, however, he felt that he had been converted, and in a few years he was a traveling preacher in the Methodist connection.

People, everywhere, in all the country round about, thought and talked of scarcely anything else than the great revival. Hundreds of stories were current of great conversions, and of sudden punishments by special acts of God. Nothing seemed too wonderful for the people's credulity. "One disbeliever, it was reported, while cursing and swearing, had been crushed by a tree falling on him, at the Cane Ridge meeting. Another was said to have mounted his horse to ride away when the jerks seized him, pulled his feet from the stirrups, and flung him on the ground, "whence he rose a Christian man"—as is gravely added.

Mr. McGready told of a young man the son of an elder who was a tanner, to keep from going with the family to campmeeting one Sabbath morning, he pretended to be sick. He was left in bed, triumphing in the success of his stratagem, but afraid to rise too soon, lest some of the family, accidentally detained, might detect him. As he lay quiet, with his head covered, he began thinking of the meeting, of the assembled multitude,—the preaching, the singing, the shouts, the falling and the jerking, when suddenly he was dragged out of bed and dashed against the wall. At length he thought that if he prayed it might quiet him. He tried it and was relieved, went to bed again and was again jerked out; prayed and was again relieved.

He then dressed himself, and to occupy his mind went to a vat, drew out a hide and rolled up his sleeves, and began to unhair it; but no sooner had he begun than the knife flew out of his hand, and he found himself jerked backwards and forwards, drawn over logs and hurled against trees and fences. He prayed again and then ventured to resume his work, only to be jerked about as before. Greatly alarmed, as soon as he was able, he went to his room and began to pray in serious earnest, and when the family returned, they found him weeping and crying to God for mercy. McGready adds that he became truly converted, and shortly after joined the church.

These jerks, came upon persons who had once been affected with them, wherever they might be, when anything serious was spoken of. "Dr. Cleland," Davidson, in his history, says, "told of an experiment that he tried. He was riding in company with the wife of an elder of the church to which he preached, who had been affected with the jerks, but was then perfectly free from them. The conversation was of an ordinary character and he joked and laughed so as to completely turn her mind from any serious reflection, and then all at once turned the conversation to topics of a devout and serious character, and in less than two minutes, her body began to be violently agitated, pitching upward and forward from the saddle, half way to the horse's neck, six or eight times in a minute."

After much of the excitement of the great revival had gone down, after 1803, the falling and jerking gave way to a curious kind of hysterics, and even the most earnest and devoted christians, when the preaching and exhorting were such as caused much feeling, would suddenly burst into loud laughter; others, unable to resist, would follow and soon the whole assembly would join in, and the curious spectacle would be presented of a whole congregation, moved, by the presentation of most solemn and momentous truths, to convulsions of laughter. This was called the "holy laugh," and in many places became a recognized part of public worship.

The most astounding thing is stated in Dr. Campbell's "Pelagianism detected," where he speaks of a man, "who had run through the streets of Danville in a state of nudity, crying, "Wo! wo! to the inhabitants of this town."

In the meetings there was great disorder. At Walnut Hill, at a sacrament, in June, 1803, by which time the current of enthusiasm had set in so strongly as to defy restraint, some talked, some prayed, others exhorted, "till the roof rang with deafening and reiterated peals of indistinct sound." There were three preachers present but neither of them could secure a hearing. The late hours that were

kept increased the excitement. Services often continued until two, and even four o'clock in the morning, and it was not uncommon to keep up these religious orgies all night. To make up for the loss of sleep, men, in daytime, would deliberately spread out their overcoats on the floor, or ground, and take a nap during sermon. There seemed to be no regular hours for anything. Cooking, sleeping, eating, all were going on at the same time with religious service. All kinds of people gathered together; all the disorderly and dissipated held time of high carousal at, or as near, the camp grounds, as they could. Huxters, selling liquor, abounded, and as Mr. Lyle, a minister who wrote concerning it, says: "The devil seemed to be doing all he could to discredit the work."

In 1807, Richard McNemar, a minister of our Presbytery at its organization, published a book on "The Kentucky Revival," which, although re-published in 1846, is not now for sale. I have been favored with a reading of it, by Mr. Charles Clapp, of the Union Village, near Lebanon, Ohio, and, although anticipating somewhat some of the history of the Presbytery, as it is curious and interesting, not only from what it states concerning the revival, but also as showing how men, under the influence of excitement are carried on, I will make liberal extracts from it.

After speaking of the beginning of the revial in Logan and Christian counties, Ky., he says: "And in the Spring of 1801, the same extraordinary work broke out in Mason county, upper part of Kentucky, of which I was an eyewitness, and can, therefore, with greater confidence, testify what I have heard, seen and felt." Mason county was then in the bounds of our Presbytery. He proceeds then to relate, that at a sacrament, near Flemingsburgh, in April, the last Sabbath in the month, there was much weeping, trembling, and convulsion of soul," and gives the case of two little girls, perhaps nine or ten years old, who, in the time of meeting, cried out with great distress and prayed and cried for mercy, until "one of them received a comfortable hope," and then turned to exhorting the other, and continued until there was "in her a sudden and sensible change." "The Sabbath following, about twenty persons were struck, in the congregation of Cabin Creek, Mason county. Among the first who cried out in distress was a girl about twelve years old. Their convictions of their lost state were quick as the lightnin'g flash, and came with such weight, that had they not, in some way or other, opened their case, they must have sunk into the horrors of despair. It was dire necessity which at first obliged them to expose themselves to public view, as objects of pity; for everything of the kind was looked upon

by the generality, even of professors, as wild enthusiasm, or the fruits of a disordered brain." This strange movement, he says, "first began in individuals, who had been under deep convictions of sin, and great trouble about their souls, and had fasted and prayed, and diligently searched the Scriptures; and had undergone distresses of mind inexpressibly sore, until they had obtained a comfortable hope of salvation." These persons then exhorted others and "under such exhortations the people began to be affected in a very strange manner. At first they were taken with an inward throbbing of the heart, then with weeping and trembling; from that to crying out in apparent agony of soul; falling down and swooning away, till every appearance of animal life was suspended, and the person appeared to be in a trance."

A meeting was appointed a few evenings after the one in which twenty had been struck in Cabin creek, at which the whole night was spent in singing, prayers and exhortation, and one man was struck down and lay for about an hour, apparently lifeless. "The news of these strange operations flew abroad, and attracted many to come and see, who were convinced, not only from seeing and hearing, but feeling, and carried home the testimony that it was the living work of God. This stirred up others and brought out still greater multitudes. And these strange exercises, still increasing, and having no respect to any stated hours of worship, it was found expedient to camp on the ground, and continue the meeting day and night. To these encampments the people flocked, in hundreds and thousands; on foot, on horseback, and in wagons and other carriages. At first, these meetings exhibited nothing to the spectator, but a scene of confusion, that could scarce be put into human language. They were generally opened with a sermon, near the close of which there would be an unusual outcry; some bursting forth into loud ejaculations of prayer, or thanksgiving, for the truth; others breaking out in emphatical sentences of exhortation; others flying to their careless friends with tears of compassion, beseeching them to turn to the Lord; some struck with terror, and hastening through the crowd to make their escape, or pulling away their relations; others trembling, weeping, crying out for the Lord Jesus to have mercy upon them, fainting and swooning away, till every appearance of life was gone and the extremities of the body assumed the coldness of a dead corpse; others surrounding them with melodious songs, or fervent prayers for their happy resurrection in the love of Christ; others collecting into circles around this variegated scene, contending with arguments for and against. And under such appearances the work would continue for

several days and nights together." "The first of these meetings was held at Cabin Creek. It began on the 22d of May, 1801, and continued four days and three nights. The scene was awful beyond description; the falling, crying out, praying, exhorting, singing, shouting, &c., exhibited such new and striking evidences of a supernatural power, that few, if any, could escape without being affected. Such as tried to run from it, were frequently struck on the way, or impelled by some alarming signal to return." "No circumstance, at this meeting, appeared more striking, than the great numbers that fell on the third night; and to prevent their being trodden under foot by the multitude, they were collected together, and laid out in order, on two squares of the meeting house; and like so many dead corpses covered considerable part of the floor. There were persons present at this meeting from Caneridge, Concord, Eagle Creek, and other neighboring congregations, who partook of the spirit of the work, which was a particular means of its spreading." "The next general campmeeting was held at Concord, in the county of Bourbon, about the last of May, or beginning of June. The number of people was supposed to be about four thousand, who attended on this occasion. There were present seven Presbyterian ministers, four of whom were opposed to the work, and spoke against it until the fourth day about noon," when they all professed to be convinced "that it was the work of God." "On this occasion, no sex or color, class or description, were exempted from the pervading influence of the spirit; even from the age of eight months to sixty years, there were evident subjects of this marvelous operation. The meeting continued five days and four nights; and after the people generally scattered from the ground, numbers convened in different places and continued the exercises much longer and, even where they were not collected together, these wonderful operations continued among every class of people, and in every situation: in their houses and fields, and in their daily employments, falling down and crying out, under conviction, or singing and shouting with unspeakable joy, were so common that the whole country round about, seemed to be leavened with the spirit of the work.

Davidson says, in speaking of this part of McNemar's book, "This statement is undoubtedly to be taken with some qualifications, as at no time could seven of the Presbyterian clergy be found in the Northern counties, who were cordial advocates of all the extravagances of the time. We must be pardoned if we hesitate to vouch for the credibility of a writer, who is so much under the influence of an enthusiastic imagination, as to pen, after the above statistics, the fol-

lowing miraculous story. ‘On this occasion, no sex or color, class or description, were exempted from the pervading influence of the spirit; even from the age of *eight months* to sixty years, there were evident subjects of this marvelous operation.’ ”

The next meeting was at Eagle Creek, Adams county, Ohio. It began June 5th, and continued four days and three nights. The number of people there, was not so great, as the country was new; but the work was equally powerful, according to the number.” “The next general meeting was at Pleasant Point, Ky., which equaled, if not surpassed, any that had been before.” “The general meeting at Indian Creek, Harrison county, began twenty-fourth of July and continued about five days and nights.”

“The third day, about two o’clock, in the afternoon, a boy, from appearance about twelve years old, retired from the stand in time of preaching, under a very extraordinary impression, and having mounted a log, at some distance, raising his voice, in a very affecting manner, he attracted the main body of the people, in a few minutes. With tears streaming from his eyes, he cried aloud to the wicked, warning them of their danger, denouncing their certain doom, if they persisted in their sins; expressing his love to their souls, and a desire that they would turn to the Lord, and be saved. He was held up by two men, and spoke for about an hour, with that convincing eloquence that could be inspired only from above. When his strength seemed quite exhausted, and language failed to describe the feeling’s of his soul, he raised his hand, and dropping his handkerchief, wet with sweat from his little face, cried out: ‘Thus, O Sinner! shall you drop into hell, unless you forsake your sins and turn to the Lord.’ At that moment some fell, like those who are shot in battle, and the work spread in a manner which language cannot describe.”

“The next general meeting was at Caneridge, Bourbon county, It began the sixth day of August, and continued day and night, about a week. The number of people collected on the ground at once, was supposed to be about twenty thousand; but it was thought a much greater number were there in the course of the meeting.”

“This immense group included almost every character that could be named; but amidst them all, the subjects of this new and strange operation were distinguished by their flaming zeal for the destruction of sin, and the deliverance of souls from its power. The various operations and exercises on that occasion

were indescribable. The falling exercise was the most noted." "James Crawford"—who afterward went off with the Cumberland Presbytery—"one of the oldest ministers in the State, and one of the foremost in the work, informed me that he kept as accurate an account as he could, of the number that fell on the occasion, and computed it to be about three thousand."

Davidson says of this: "Caneridge was a beautiful spot, in the vicinity of a country church of the same name, then under the pastoral care of Mr. Stone, in the county of Bourbon, about seven miles from Paris; it was finely shaded and watered, and admirably adapted to the purpose of an encampment. A great central area was cleared and leveled, 200 or 300 yards in length, with the preacher's stand at one end, and a spacious tent, capable of containing a large assembly, and designed as a shelter from heat or rain. The adjoining ground was laid off in regular streets, along which the tents were pitched while the church building was appropriated for the preacher's lodge. The concourse in attendance was prodigious, being computed by a revolutionary officer, who was accustomed to estimate encampments, to amount to no less than 20,000 souls." "Here were collected all the elements calculated to affect the imagination. The spectacle presented at night was one of the wildest grandeur. The glare of the blazing camp-fires falling on a dense assemblage of heads simultaneously bowed in adoration, and reflected back from long ranges of tents upon every side; hundreds of candles and lamps suspended among the trees, together with numerous torches flashing to and fro, throwing an uncertain light upon the tremulous foliage, and giving an appearance of dim and indefinite extent to the depth of the forest; the solemn chanting of hymns swelling and falling on the night wind; the impassioned exhortations; the earnest prayers; the sobs, shrieks, or shouts, bursting from persons under intense agitation of mind; the sudden spasms which seized upon scores, and unexpectedly dashed them to the ground—all conspired to invest the scene with terrific interest, and to work up the feelings to the highest pitch of excitement. When we add to this, the lateness of the hour to which the exercises were protracted, sometimes till two in the morning, or longer; the eagerness of curiosity stimulated for so long a time previous; the reverent enthusiasm which ascribed the strange contortions witnessed, to the mysterious agency of God; the fervent and sanguine temperament of some of the preachers; and lastly, the boiling zeal of the Methodists, who could not refrain

from shouting aloud during sermon, and shaking hands all round afterwards, in what Mr. Lyle calls a "singing ecstacy," and who did everything in their power to heap fuel on the fire; take all this into consideration, and it will abate our surprise very much, when informed that the number of persons who fell, was computed by the Rev. James Crawford, who endeavored to keep an accurate account, at the astonishing number of about three thousand."

A few weeks after this, which was the largest of the meetings, the same work broke out in North Carolina, by the instrumentality "of some who went from Caneridge to bear the testimony," and camp meetings were held in a great number of places.

The subjects and promoters of this revival were those who went into and formed that which was afterward called the New Light because the church claimed "That the will of God was made manifest to each individual, who honestly sought after it, by an inward light which shone into the heart." The Presbyterians among them at first formed themselves into a Presbytery in 1803, calling it the Presbytery of Springfield, for John Thompson, pastor of the Church of Springfield, (now Springdale in the Presbytery of Cincinnati, a church organized in 1792,) was one of those who went off, and that church had the honor of giving a name to the seceders.

This arrangement was, however of short duration, for June 23, 1804, they adopted what they called the "Last Will and Testament of the Presbytery of Springfield," which paper had the following preamble: "The Presbytery of Springfield, sitting at Caneridge, in the county of Bourbon, being through a gracious Providence in more than ordinary health, growing in strength and size daily; and in perfect soundness and composure of mind; but knowing that it is appointed for all delegated bodies once to die; and considering that the life of every such body is very uncertain, do make, and ordain this, our Last Will and Testament, in manner and form following, viz: Imprimis, we will, that this body die, be dissolved, and sink into the union with the body of Christ at large; for there is but one body and one spirit, even as we are called in one hope of our calling." Then follow eleven items, in which they bring out some of their peculiarities and the whole is signed—"Springfield Presbytery," with the names of the preachers signed as witnesses—Rob-

ert Marshall, John Dunlevy, Richard McNemar, B. W. Stone, John Thompson, and David Purviance.

The trances and other strange operations continued among the New Lights, and seem sometimes to have been of long duration, for Mr. McNemar, arguing for their supernatural origin, says: "Could anyone with the rationality of a man, suppose that anything short of the power of God could suspend the functions of animal life for an hour, a day, or a week, and again restore them with additional brightness? Is nature wont to assume such apparent changes, and for tens or fifties moved at the same time, by the same instinct, to forget the use of every limb, and prostrate fall, no matter where, and yawn and gasp and expire in a cold sweat? This belongs not to nature; and as little does it belong to nature to exempt her sons from wounds and bruises, broken limbs and aching heads, in case of such repeated and dangerous falls, as were common among the New Lights; least of all, could nature's power extend to their resurrection after an hour, a week, or nine days trance. Who wants a miracle to arouse his faith, and fix it on the sacred truths recorded in the Scriptures; let him recognize the camp meeting; let him find the man, or woman, whose immortal part, for hours and days, traversed the regions of eternity, while the breathless body lay, as a spectacle of terror to surrounding friends." Mr. McNemar says that: "For nearly three years, the subjects and promoters of the revival continued their outward church membership with those, whose constant labor it was, to oppose and suppress it; this was a painful situation to both parties, for the New Light to be chained down in silence, forbidden to pray, exhort, or make any noise, or uproar, in time of meeting, however clearly he saw the dangers of the wicked, or felt his soul overflowing with the love and goodness of God. And no less painful did it feel to the expounder, and those who contented themselves with his learned and ingenious labors, to be interrupted by a sudden shout, and put to silence by the din which commonly followed; and worst of all, to hear that system, by which he had all his wealth in this world, and the hope of an interest in a better, set at naught by the general proclamation, 'Whosoever will, let him come and take of the Water of Life freely,' from which quotation, it will be seen that, like all who oppose the reformed system, he misrepresented it. On April 20th, 1804, the Turtle Creek Church, which was near Lebanon, Ohio, and which we will see in the body of this history, was in our Presbytery and to which McNemar who had been supplying it, had

accepted a call, while he was a member of our Presbytery, reorganized as a New Light Church, adopting four propositions that were presented in writing, signed by Wm. Bedel, Malcham Worley, Matthias Spring, Aaron Tullis, Samuel Sering, Francis Bedel, and Richard McNemar; some of these, and probably all of them, had been elders in the church.

At the close of public worship, the "following propositions were stated to the members in particular, viz: 'Do we adopt the Holy Scriptures as the only rule of faith and practice: the only standard of doctrine and discipline? Do we agree to constitute a church in that capacity to transact business? The questions being put, were answered in the affirmative with uplifted hands, without a dissenting voice. The number was about seventy-four, who voted as above and remained in the house after the congregation was dismissed, and took their seats as members of the church.

There was however, at once a difference manifested and a departure from the New Lights, and a new name for those departing, which in McNemar's book is explained thus: "The New Lights had considered it presumption to perform any of these bodily exercises, voluntarily, into which they were forced by a supernatural power; but this kind of faith appeared childish to the Schismatics. They supposed that whatever God moved the creature to, by his irresistible power, must be acceptable to Him, and therefore it was their privilege to do, voluntarily, what was acceptable to God, rather than to be once and a while dragged into it, and the rest of their time offer up such voluntary worship as was 'full of unbelief and sin,' and a stench in the nostrils of Jehovah." "So that the principal thing that distinguished the Schismatic worship from that of the New Lights, was their taking the privilege of exhibiting, by a bold faith, what others were moved to by a blind impulse. This they considered a great improvement, growth and advancement, in the spirit of the revival; and upon this principle, the voluntary exercise of dancing was introduced as the worship of God, by brother Thompson and some others, who were forward in promoting the grand Schism. Although this singular worship was practiced voluntarily with a degree of formality, yet it was not introduced in a formal way, but by following up and improving these operations, which at first irresistibly forced them into that exercise. At the spring Sacrament, at Turtle Creek, in 1804, brother Thompson, who, I suppose, had come over from Springdale, to assist, had been constrained, just at the close of the meeting, to go to dancing, and for an hour or more, to dance in a regular manner round the

stand, all the while repeating in a low tone of voice: "This is the Holy Ghost; Glory!" "But it was not until the ensuing Fall, or beginning of the winter, that the Schismatics began to encourage one another to praise God in the dance, and unite in that excrise, justly believing that it was their privilege to rejoice before the Lord, and go forth in the dances of them that make merry." "Among their voluntary acts of worship was the general confession that they were sinners, rebuking, reproving and laboring to reclaim their fellows, who were more notoriously wicked than the rest. Some praying to God to Sanctify their corrupt natures, &c; and others praying against their prayers. This kind of praying match was a very common Schismatic exercise. They considered it contrary to their federal constitution, for one to attack another openly by any supposed authority, and, therefore they had recourse to the spirit; and by the brightest, boldest, loudest gift of prayer, the cause was commonly decided. In this way they generally settled their controversies of every kind.

One would begin to preach or exhort, and if his doctrine was judged unsound or uninteresting he would be presently matched with a prayer, and whichever collected the greatest warmth, and manifested the most lively sensations of soul, gained the victory, and interested the general shout on that side."

It seems however that the Schismatics did not have everything as they wished, for, he continues: "Notwithstanding the Schismatics aimed at that worship which should be expressive of uniform and continued joy, yet they were far from attaining it, and at least the one half of their exercises were of a contrary nature; some of a voluntary and others of an involuntary nature." There was moreover, in the Schismatic worship, a species of exercises of an involuntary kind, which seemed to have been substituted, by the Great Spirit, in the room of the falling, &c., which had been among the New Lights.

"The principal of these were the rolling exercises, the jerks and the barks. 1st. The rolling exercise, which consisted in being cast down in a violent manner, doubled with the head and feet together, and rolled over and over like a wheel, or stretched in a prostrate manner, turned swiftly over and over like a log. This was considered very debasing and mortifying, especially if the person was taken in this manner through the mud, and sullied therewith from head to foot. 2nd. Still more demeaning and mortifying were the jerks. Nothing in nature could better represent this strange and unaccountable operation, than for one

to goad another, alternately on every side, with a piece of red hot iron.

The exercise commonly began in the head which would fly backward and forward, and from side to side, with a quick jolt, which the person would naturally labor to suppress, but in vain; and the more anyone labored to stay himself, and be sober, the more he staggered and the more rapidly his twitches increased.

He must necessarily go as he was stimulated, whether with a violent dash on the ground and bounce from place to place like a foot-ball, or hop round, with head, limbs and trunk, twitching and jolting in every direction, as if they must inevitably fly asunder. How such could escape without injury, was no small wonder to spectators. By this strange operation the human frame was commonly so transformed and disfigured, as to lose every trace of its natural appearance. Sometimes the head would be twitched right and left, to a half round, with such velocity, that not a feature could be discovered, but the face would appear as much behind as before; and in the quick, progressive jerk, it would seem as if the person was transmuted into some other species of creature.

Head dresses were of little account among the female jerkers. Even handkerchiefs bound tight round the head, would be flirited off almost with the first twitch, and the hair put into the utmost confusion. This was a very great inconvenience; the generality were shorn, though directly contrary to their confession of faith. Such as were seized with the jerks, were wrested at once, not only from under their own government, but that of every one else, so that it was dangerous to attempt confining them, or touching them in any manner, to whatever danger they were exposed; yet few were hurt, except it were such as rebelled against the operation, through wilful and deliberate enmity and refused to comply with the injunctions which it came to enforce. 31. The last possible grade of mortification seemed to be couched in the barks, which frequently accompanied the jerks." "Persons who considered themselves in the foremost rank would be forced to personate that animal, whose name appropriated to a human creature is counted the most vulgar stigma"—men and women were forced to take the position of a "canine beast, move about on all fours, growl, snap the teeth, and bark in so personating a manner, as to set the eyes and ears of the spectator at variance. It was commonly acknowledged by the subjects of these exercises, that they were laid upon them as a chastisement for dis-

bedience, or a stimulus to incite them to some duty or exercise to which they felt opposed. Hence it was very perceivable that the quickest method to find releasement, from the jerks and barks, was to engage in the voluntary dance." About the latter end of the year 1804, there were regular societies of these people, in the state of Ohio, at Turtle Creek, Eagle Creek, Springfield—(Springdale,) Orangedale, Salem, Beaver Creek, Clear Creek, &c., and in Kentucky at Cabin Creek, Flemingsburgh, Concord, Caneridge, Indian Creek, Bethel, Paint Lick, Shawny Run, &c., besides, as McNemar says, an innumerable multitude dispersed among the people, in Tennessee, North Carolina, Virginia and in the Western parts of Pennsylvania, who were exercised with the same spirit—praying, shouting, jerking, barking, or rolling, dreaming, prophesying, and looking, as through a glass, at the infinite glories of Mount Zion, just about to break open upon the world."

In 1805, while the people were in this confused, excited state, expecting they knew not what, three men, John Meacham, Benjamin S. Youngs and Issachar Bates, on the first day of the year, started from the church at New Lebanon, town of Canaan, in the state of New York, on foot, and arriving in Kentucky, about the first of March, stopped a few days at Paint Lick, where they were kindly entertained; thence they journeyed to Caneridge, and spent a few days among the subjects of the revival in that place, courteously entertained by the Rev. Barton W. Stone; thence they came to Ohio, going first to Springdale, but not doing much there, they went to Turtle creek where they arrived the 22d of March. They came first to the house of Malcham Worley, who had been licensed to preach by the Presbytery of Springfield, during its short life; the next day they came to Mr. McNemar's, who then, for the first time found out that there were such people on earth as Shakers." After talking with them, he gave them full permission to exercise their gifts in Turtle creek church upon the next day, which was the Sabbath. Thus these strangers, who to these people seeking some haven of rest, seemed veritable wise men from the East, preached and argued and began working publicly and from house to house, until McNemar and the main part of the Turtle creek church, believed in the doctrines and became members of "The United Society of Believers in Christ's Second Coming;" or, as they are now generally called, and without intending any disrespect, Shakers, a name which was at first given to them in mockery, because of their dancing as a regular part of their worship. Thus this church, which had been in our Presbytery, having become New Light and then Schismatic, became the

nucleus of what is still, the Union Shaker village, a people who live as celibates, and have all their property in one common fund, managed by those of their own number who are appointed to that work, who, honest in all their business transactions, have ever maintained a high character for sobriety and industry, and whose trade mark upon any article is accepted as proof of its being the best of its kind. Without in the least approving their doctrines, I think their quiet rest preferable to the shouting, rolling, jerking, and barking, of the Schismatics.

Malcham Worley was the first convert to the new faith, but within three or four weeks from the coming of the strangers, ten or twelve families had embraced the new doctrine. McNemar says: "Believers at Turtle creek began with confessing their sins, forsaking them, and taking up their cross, and by the same faith and spirit, they came together on the 23d of the fifth month, (1805,) received one common gift, united in one common worship, and without murmuring or caviling, have continued in it, increasing in love and union, peace, joy and harmony, and every good word and work unto the present day." The sixth month some of the Eagle creek people began to look to this as the true way, and a work was begun there and in another month their preacher, John Dunlevy, who, like McNemar, had been in our Presbytery, began to preach the new doctrine, and, in 1807. McNemar says that there were between thirty and forty families at Turtle creek, and twenty or thirty families at Eagle creek, who had come into the new belief. Mr. Charles Clapp of Union village, writes that most of the members of Eagle creek church followed, or came with, John Dunlevy to the Union village, when they had made arrangements in reference to their property, &c. The most of the members of Orangedale church, which was in Lemon township, Butler county, not far from Lebanon, also came. He also writes that Richard McNemar, and John Dunlevy each had a wife and six children, their families being equal in number, who all came into the Union village and lived and died among that people, save one child in each family. John Dunlevy died in 1826, and Richard McNemar September 15, 1839, aged 68 years. "They were very reliable and valuable members of society during their sojourn among us."

With many bad results, revolting excesses, and irregularities accompanying, and following the revival, there was also accompanying and following, good. There were doubtless many genuine conversions. Dr. George Baxter, of Virginia, wrote a letter to Dr. Archibald Alexander, which was afterward published, speaking of a great

change and reformation in the manners of the people in Kentucky, which he had visited. In October, 1801, he says: "I found Kentucky, to appearance, the most moral place I had ever seen. A profane expression was hardly ever heard. A religious awe seemed to pervade the country, and some deistical characters had confessed, that from whatever cause the revival might proceed, it made the people better."

The venerable and Reverend David Rice, who openly and consistently opposed the novel measures introduced, and deprecated the irregularities—in the midst of a rehearsal of the evils that he condemned, wrote: "That we had a revival of the spirit and power of Christianity among us, I did, do and ever shall believe, until I see evidence to the contrary, which I have not yet seen; but, we have sadly mismanaged it; we have dashed it down and broken it in pieces. Though, I hope a number will have reason to bless God for it to all eternity, yet we have not acted as wise master builders who have no need to be ashamed."

Dr. Cleland in 1834, wrote in a paper published in the Biblical Repertory and Princeton Review: "The work, at first, was no doubt a glorious work of the spirit of God. Many persons within my knowledge became hopefully pious, the most of whom continue unto the present, and many have fallen asleep in Jesus. The number of apostates was much fewer than might be supposed. Indeed, when I look back on those times, I greatly wonder that there were not ten for one. The Presbyterian church suffered greatly, lost many members, more ministers proportionably than others; but she continued unconsumed, and was much better prepared, by practical knowledge and dearly bought experience, for the next revival, than she was before."

Dr. Alexander writing of it, while he thinks that at the first, it was attended with an outpouring of the Spirit of God, says: "Too much indulgence was given to a heated imagination, and too much stress was laid on the bodily affections which accompanied the work, as though these were supernatural phenomena, intended to arouse the attention of a careless world. Thus, what was really a bodily infirmity, was considered to be a supernatural means of awakening and convincing infidels and other irreligious persons. And, the more these bodily affections were encouraged, the more they increased, until at length they assumed the appearance of a formidable nervous disease, which was manifestly contagious, as might be proved by many well attested facts."

He then speaks of the disastrous results, as: 1st. A spirit of Error;

2d. A spirit of Schism; 3d. A spirit of wild enthusiasm; and adds: "And the truth is, and it should not be concealed, that the general result of this great excitement was an almost total desolation of the Presbyterian Churches in Kentucky, and part of Tennessee.

In the General Assembly of 1805, the committee to present "a summary of the information received in the Assembly, during the free conversation on the general state of religion," speaking of these manifestations say: "Whilst the General Assembly mourn over and lament those irregular and disorderly proceedings, which have taken place in some parts, and which have tended to obscure and tarnish the glory of this good work of God, they rejoice that in general, they appear to subside; that the minds of the people are reverting to more rational and spiritual views and exercises; that but few of the ministers in their connection have countenanced or encouraged these wild extravagances, or considered any bodily exercises as a criterion by which to form judgment of a person's character or state, but have formed their opinions in this case, from the conformity of their views and exercises to the word of God."

In speaking of the character of the preaching, Davidson says: "The style of the discourses varied according to the various dispositions of the speakers. It is impossible to find any particular standard to which all the phenomena can be reduced. Some spoke in a plain, solemn, instructive way; some, in a highly decorated style; and others, in a desultory, incoherent, but lively manner. There was one class who delighted in alarming the conscience with pictures of terror, and launched the thunders of Sinai with unsparing hand. Of this sort were McGready, Rannels, Marshall, Houston and McNemar. McNemar was desultory, but interspersed many good remarks. He was very animated and impressive, and exerted all his powers, both in preaching and singing. He would stamp with his foot, and slap the Bible, and roar "Hell and Damnation!" with a loud voice. But I cannot find that this style of preaching was the most effective. It was such sermons as were delivered with tenderness and tears, that elicited the deepest emotions among the audience. The greater the pathos of the speaker, the greater was the ebullition of feeling; and copious floods of tears weakened and prostrated the corporeal organization to such a degree, as to prepare it for operations beyond the ordinary control of the will. As a sample of the style of the preaching of Mr. McGready, one of the most earnest promoters of the work, and whose preaching produced such striking effects, I subjoin a short extract from one of his sermons, a portion of

which is printed in Davidson's history. The text is, "The fool hath said in his heart, there is no God." It is entitled, "The Character, History and End of the Fool." The following is taken from that part in which he speaks of the end of the fool.

"And suffice it to say, he died accursed of God. When his soul was separated from his body and the black, flaming vultures of hell began to encircle him on every side, his conscience awoke from its long sleep, and roared like ten thousand peals of thunder. Then all the horrid crimes of his past life stared him in the face, in all their glowing colors: then the remembrance of misimproved sermons and sacramental occasions flashed like streams of forked lightning through his tortured soul; then the reflection that he had slighted the mercy and blood of the Son of God—that he had despised and rejected him—was like a poisoned arrow piercing his heart. When the fiends of hell dragged him into the infernal gulf, he roared and screamed and yelled like a devil! When, while Indians, Pagans and Mahometans stood amazed, and upbraided him, falling, like Lucifer, from the meridian blaze of the Gospel and the threshhold of heaven, sinking into the liquid, boiling waves of hell; and accursed sinners of Tyre and Sidon, and Sodom and Gomorrah, sprang to the right and left and made way for him to pass them, and fall lower down, even to the deepest cavern in the flaming abyss. Here his conscience, like a never dying worm, stings him, and forever gnaws his soul; and the slighted blood of the Son of God communicates ten thousand hells in one! Now, through the blazing flames of hell, he sees that heaven he has lost—that exceeding great and eternal weight of glory he has sold for the devil's potage! In these pure regions, he sees his father or mother, his sisters or brothers, and those persons who sat under the same means of grace with him, and whom he derided as fools, fanatics and hypocrites. They are far beyond the impassable gulf; they shine brighter than the sun, when he shineth in his strength, and walk the golden streets of the New Jerusalem; but, he is lost and damned forever. When he surveys his life, and reflects on the many offers of salvation he refused, the manner in which he misspent his precious time, and misimproved all the means of grace, he is constrained to confess that he is emphatically a fool—a damned fool—for he is damned in hell forever and ever."

## CHAPTER II.

The Presbytery of Washington was constituted by the Synod of Virginia, by the transfer of preachers and churches from the Presbytery of Transylvania, as stated in Baird's Digest, in 1799, and was the twentieth Presbytery, in order of time, connected with the General Assembly. I think, however, since the first meeting of Presbytery was so early in the year, that the action of Synod, creating the Presbytery, must have been in 1798, for the Presbytery held its first meeting at Johnston's Fork Meeting House, Tuesday and Wednesday, April 9th and 10th, 1799. Johnston's Fork is a branch of the Licking river, and is in Nicholas and Fleming counties, Kentucky. The record of the first meeting begins thus: "The Presbytery of Washington met according to the appointment of the Synod of Virginia, and constituted with prayers. The Rev. Peter Wilson not being present, the Rev. John E. Finley, the next senior member, opened Presbytery with a sermon from Exodus 32:26 (middle clause of the verse): "Who is on the Lord's side? Let him come unto me," and presided until a new Moderator was chosen. The members present were Messrs. John E. Finley, John P. Campbell, John Dunlevy and Richard McNemar, ministers; Wm. Johnston, Sebastian Sroff and Joseph Darlington, and John Hart, who appeared the second day, elders. Absent, the Revs. Peter Wilson, James Kemper and Wm. Speer. Mr. Finley was chosen Moderator and Mr. Campbell, Clerk."

The following also appears in the records: "Agreeably to a resolution of Transylvania Presbytery, at an intermediate meeting, March 28, 1799, now read, it appeared that all the business on the old records yet unfinished, and lying within their bounds, was transferred to the management of Washington Presbytery."

There were seven ministers, members of Presbytery. Of these, Peter Wilson, who was absent from the first meeting, and most likely then sick, died the twenty-fourth of July in the same year. At this meeting John P. Campbell was elected Stated Clerk. The churches, or preaching places, mentioned in the minutes of the first meeting, were Johnston's Fork meeting house; Union, which petitioned for supplies through their commissioner, Moses Beard; Springfield, (at Springdale) now in Cincinnati Presbytery, (one of the oldest churches,) organized in 1792; the congregation in Hold's Creek settlement; Eagle Creek congregation, about three miles from West Union, which petitioned, through Mr. McNemar, to be taken under the care of Presbytery

and supplied; Clear Creek, which, with Orangedale, presented calls for Mr. Archibald Steel, a licentiate under the care of the Presbytery, who signified his acceptance of these calls. He had had them under consideration since the Fall meeting of Transylvania Presbytery. The Presbytery therefore appointed an intermediate meeting, at Orangedale, for the first Tuesday of August, to ordain him; assigned Isaiah 61:10 as text for his trial sermon, and appointed Mr. Dunlevy to preach the ordination sermon, and Mr. Speer to preside and give the charge. This intermediate meeting, however, was not held, for there were but two members of Presbytery in attendance—Mr. Kemper and Mr. Campbell. Therefore, at the Fall meeting, October 24, 1799, at the Baptist meeting-house, in Washington, Kentucky, a meeting was appointed for Orangedale, to be held on the third Friday of November, and Mr. McNemar was appointed to preside, in place of Mr. Speer, the other arrangements remaining the same. The event proved that, in this case at least, Friday was an unlucky day; for when the time had come and Mr. Steel had preached the opening sermon from the text that had been given him, the Orangedale congregation had changed their mind and were unwilling to receive him, and so the ordination was postponed, and Mr. Steel was not ever ordained by this Presbytery; for, in Presbytery in Cincinnati, October 7th–10th, 1800, when Mr. Steel had accepted a call to Clear Creek, his examination for ordination was not sustained. In Presbytery at Red Oak, April 14th and 15th, 1801, Mr. Steele was again examined, after which they requested him to return his license and advised him to "turn his attention to some other vocation in life," "on account of his apparent want of suitable qualifications to fill the sacred office." Presbytery also ordered "that Orangedale and Clear Creek congregations, (two churches not far from Lebanon, Ohio,) be directed to pay up the arrearages due to Mr. Steele." However, at Hopewell church, April 3rd and 4th, 1805, on recommendation of Synod, Mr. Steele's license was returned to him, and he continued under care of this Presbytery until, in October, 1810, when he was put, by Synod, in care of the Presbytery of Miami, which was then formed by Synod. Lee's Creek church, Mason county, Kentucky, is also mentioned, and at the first meeting of Presbytery the pastoral relation existing between Mr. Dunlevy and that church was dissolved. Mr. Dunlevy accepted a call from Eagle Creek, April 8th–10th, 1800, but I cannot find that he was installed; his work there and at Lee's Creek, must have been in addition to that at Red Oak, with which his pastoral relation was dissolved in April, 1803, he having been pastor there before the erection of the Presbytery at Washington.

Cabin Creek, in Lewis county, Kentucky, and Mr. Horne's at Brush Creek; Denny's Station on Mad river; Chillicothe, and Washington, Kentucky, after which the Presbytery was named, complete the list of churches and preaching places mentioned at the first meeting.

Mr. McNemar who was appointed Commissioner to the General Assembly was "instructed to apply for an act permitting the Presbyteries of Transylvania, Western Lexington, and Washington to constitute a Synod." Chillicothe was chosen as the place for the next stated meeting and the first Tuesday of October as the time; but, as the minutes of the meeting, Oct. 24, 1799, in the Baptist meeting house, at Washington, Kentucky, tell us,—"From an unusual train of events, Presbytery was prevented from attending at Chillicothe, according to their adjournment," and did not meet in Chillicothe until Oct. 1, 1803, the second meeting of Presbytery within our present bounds—the first having been at Buckskin, (South Salem,) October 2, 1805. So, that Chillicothe, at which the second meeting was appointed, entertained Presbytery for the first time at its twenty-first meeting. The first ordination and installation, by the new Presbytery was that of Matthew Green Wallace, who was received, as a probationer, from the Presbytery of New Castle. In meeting at Cincinnati, October 7-10, 1800, he accepted a call from the church at Cincinnati, and was ordained and installed at this meeting. The text of his trial sermon was Jeremiah 23:28; the ordination took place Wednesday, October 8. The relation then constituted continued only until October 6-9, 1802, when Presbytery again met at Cincinnati, and the congregation petitioned that the call should be no longer in force, as they were not able to pay what they had promised. He was continued however, as stated supply, for one year. He afterwards preached at Springfield, (Springdale,) Hamilton, Dicks Creek, and Seven Mile, and in October, 1810, was, with others, set off by the Synod of Kentucky, into the new Presbytery of Miami. Mr. Wallace was a graduate of Princeton College, in 1795. He studied theology with the Rev. Nathan Grier of Brandywine Manor, Pennsylvania. In the latter part of his life, he resided in Terre Haute, Indiana, without charge, and died in that place August 12, 1851. When he was ordained, Cincinnati was but a small village. "Dr. Daniel Drake came to Cincinnati in 1800, and described it as a small hamlet, surrounded by woods and narrow clearings, wheat fields and black-berry jungles, with an empty little market place between Fourth and Sixth streets, bordered by the court house, school house and church; and with a few huts on Fifth and Sixth streets, and Walnut street. Mount Adams

was then covered with tall sugar-maples; and the Observatory hill upheld a crown of poplars, oaks and beeches. A narrow and stumpy road crossed the driftwood-filled estuary of Deer Creek, on a shaky wooden bridge and fared away through almost unbroken woods to Columbia." (Shillito's Centennial Paper.) The year in which the relation was dissolved between the church and Mr. Wallace, Cincinnati was incorporated as a village and after three more years of growth, in 1805, it had only nine hundred and sixty inhabitants, and one hundred and nine frame houses, fifty three log cabins and ten houses of brick or stone. When the census was taken in 1810, since which year it has not been in our Presbytery, it had two thousand three hundred and twenty inhabitants.

"The condition of the wage class of that day may be well examined; it is full of instruction for social agitators. In the great cities unskilled workmen were hired by the day, bought their own food and found their own lodging. But in the country, on the farms, or wherever a hand was employed on some public works, they were fed and lodged by the employer, and given a few dollars a month. On the Pennsylvania canals the diggers ate the coarsest diet, were housed in the rudest sheds, and paid \$6 a month from May to November and \$5 a month from November to May. Hod carriers and mortar mixers, diggers and choppers, who, from 1793 to 1800, labored on the public buildings and cut the streets and avenues of Washington City, received \$70 a year, or, if they wished, \$60 for all the work they could perform from March 1 to December 20. The hours of work were invariably from sunrise to sunset. Wages at Albany and New York were 3 shillings or, as money then went, 40 cents a day; at Lancaster, \$8 to \$10 a month; elsewhere in Pennsylvania, workmen were content with \$6 in summer and \$5 in winter. At Baltimore, men were glad to be hired at 18 pence a day. None, by the month, asked more than \$6. At Fredricksburg the price of labor was from \$5 to \$7. In Virginia, white men employed by the year were given £16 currency; slaves, when hired, were clothed and their masters paid £1 a month. A pound Virginia money was, in Federal money, \$3.33. The average rate of wages the land over was, therefore, \$65 a year, with food and, perhaps, lodging. Out of this small sum the workman must, with his wife's help, maintain his family."—*McMaster's History*.

The second ordination, in our Presbytery, was that of John Thompson, a probationer who had been received from the Presbytery of West Lexington, in meeting at Red Oak, April 14-15, 1801, and was ordained and installed at Springfield, (Springdale,) Nov. 11,

1801. Mr. Thompson had accepted a call in the meeting at Eagle Creek, October 7, 1801, for two-thirds of his time. Mr. Preston was the commissioner from the church to present the call. 1st. Cor. 16:22 was given him as his text for a trial sermon. The following record from the minutes gives an account of the proceedings: "Presbytery proceeded to the ordination of Mr. Thompson. A sermon suited to the occasion was delivered by Mr. Dunlevy from 2nd Peter 1:19, after which Mr. Kemper, the Presiding Bishop, recited, in the presence of the people, the proceedings of Presbytery relative to the occasion, endeavored to impress upon their minds the nature and importance of the ordinance, and proposed to Mr. Thompson and the congregation, the usual questions, to which they respectively answered in the affirmative. The Presiding Bishop did then, by prayer and the laying on of the hands of the Presbytery, solemnly ordain, the said John Thompson, to the holy office of the gospel ministry. After which, the moderator gave a solemn charge, in the name of God to the newly ordained Bishop, and to the people, to persevere in the discharge of their mutual duties, and the whole was concluded with singing and prayer." Mr. Thompson was also stated supply at Hamilton for one-third of his time.

At this time there were in Presbytery James Kemper, Richard McNemar, Matthew G. Wallace, John E. Finley, Wm. Speer, John Dunlevy, John Poage Campbell, and now, that he was ordained, John Thompson. Of these Kemper, Speer, Wallace and Campbell, were sound in doctrine and correct in morals. Finley was sound in doctrine and practice at that time, so far as appears. Gillet in Vol. 2, p. 3, says that he labored at Faggs Manor, Delaware, from 1777 until his removal to Kentucky in 1795, and also says that he succeeded Dunlevy at Red Oak, which however is a mistake, for Dunlevy had the pastoral relation with Red Oak dissolved in Presbytery, at Springfield, (Springdale,) April 6-11, 1803, and at this meeting Finley was appointed to supply one Sabbath at Red Oak. At the next meeting at Cincinnati, October 5-6, 1803, Red Oak asked for supplies, and Finley was appointed to administer the sacrament of the supper there. At the next meeting at Red Oak, April 4-6, 1804, Finley was directed, in his missionary work, to look after Brush Creek, Scioto, Eagle Creek, Red Oak, and Straight Creek; but all the members had such appointments for missionary labor, which were outside of their regular work. Then at Washington October 3-4, 1804, he was appointed to supply one Sabbath at Red Oak. Then at Buckskin, October 2-3, 1805, he was appointed one Sabbath at Johnston, one at Fleming, one at Locust and the rest at discretion; but the next

meeting at Cincinnati, April 2-3, 1806, Gilliland was called to Red Oak. There is no record of his ever supplying Red Oak regularly, in the minutes of our Presbytery, nor of his being installed pastor in any of the churches. In the reprint of the Minutes of the Assembly for 1802, published by our Board, he is called pastor of Bracking, which I suppose is intended for Bracken. In Presbytery at Eagle Creek October 6-8, 1801, he was appointed to supply one Sabbath at New Market and the remainder of his time at Germantown, Bracken and Union, at discretion. In Presbytery at Cincinnati October 6-9, 1802, he was made Stated Supply at Mr. Walls', on White Oak, for one-third of his time. At the Spring meeting of Presbytery at Washington, Kentucky, April 13-15, 1802, he had been made Stated Supply at Augusta, Kentucky, for one year, for half of his time. But for the most part, he seems to have been appointed to preach at discretion. He appears to have lived in the neighborhood of Red Oak. He was one of the original members of Presbytery, preached the opening sermon and was Moderator of the first meeting; was Moderator ten times, and in the records there is nothing to intimate that he was not held in respect by all the members, and had the confidence of all the churches, until at the thirty ninth meeting of Presbytery, at Washington, Kentucky, October 5-7, 1813, when a charge was brought against him for immoral conduct, and it was resolved that: "in order to an investigation of the case, there be a special meeting of Presbytery, at Red Oak, on the fourth Wednesday of November next." At this special meeting of Presbytery, Mr Finley acknowledged the facts alleged in the charge, and therefore no witneesess were cited, and it was resolved: "That John E. Finley be, and hereby is, suspended from the gospel ministry, and that he be, and hereby is, suspended also from the communion of the church. And it is further resolved, that as Mr. Finley has confessed the facts alleged in the charge and professed sorrow for his conduct, the session of Red Oak church, be, and they hereby are, authorized to restore him to the communion of the church, as soon as they may deem it consistent with the interests of religion. This is the only case in the history of the Presbytery of its suspension of a minister, and no other member of the Presbytery has ever had any serious charges of immorality brought against him.

Of the remaining members of the Presbytery, Richard McNemar was unsound in doctrine, Dunlevy was no better, and Thompson for a time, at least, went with them. At the first meeting of Presbytery, McNemar had been appointed commissioner to the Assembly, and to supply Union Church, Kentucky, one half of his time. When he reported at the next meeting, in the Baptist meeting house at Wash-

ington, Kentucky, October 24, 1799, and gave a narrative of his attendance and of the business transacted in the Assembly, Presbytery, "expressed their approbation of his faithfulness as commissioner and agreed to concur, cordially, in promoting the objects so warmly recommended to their attention by General Assembly, and ordered that their members be particular in their attention to lecturing, catechizing the vacancies, and instituting societies for religious conversation, reading and prayer." In Presbytery, at Red Oak, April 14-15, 1801, the pastoral relation existing between Mr. McNemar and the church of Cabin Creek, in Lewis County, Kentucky, was dissolved at his request—the congregation being represented, at Presbytery, by a commissioner, Mr. Joseph Darlington, who, for the congregation, stated: "that on account of their inability to comply with the terms of Mr. McNemar's settlement, they agree to a dissolution of their connection with their parson, provided he be continued half his time." Presbytery directed "that Mr. McNemar employ only half his time in that congregation, and that they pay him proportionably according to the terms of his settlement." The commissioner representing the congregation was Gen. Joseph Darlington, an elder in the West Union Church, an associate Judge of the court, member of the first legislature in the state of Ohio, and also of the first constitutional convention, and a very prominent man in that convention. I think that there was already some dissatisfaction with Mr. McNemar's preaching, especially in reference to its doctrine, and this possibly was one reason why they were not able to pay him as they had agreed, in his call; for in Presbytery, at Springfield November 11, 1801, there was presented to Presbytery, "A letter with certain other papers, from three of the former elders, of Cabin Creek congregation, containing certain charges respecting doctrine, against the Rev. R. McNemar." No notice was taken of this further than to put the above on the minutes, possibly because, this being an intermediate meeting, there were but three ministers present; Kemper, Wallace and McNemar himself, and but one elder, Moses Miller. But in Presbytery, at Cincinnati, (October 6-9, 1802,) the following action was taken, as appears in the records: "Whereas it has been reported, for more than a year past, that the Rev. Richard McNemar held tenets hostile to the standards of the Presbyterian Church and subversive of the fundamental doctrines contained in the Sacred Scriptures; and whereas these reports have daily become more clamorous, notwithstanding Mr. McNemar has been warned of these things both privately and more publicly; both by private persons and the members of Presbytery, separately and jointly; there-

fore the Presbytery have thought it necessary to enter into a more particular and close examination of Mr. McNemar, on the doctrines of particular election, human depravity, the atonement and the application of it to the sinner, the necessity of the Divine agency in this application, and the nature of faith. Upon which examination had, it is the opinion of this Presbytery that Mr. McNemar holds these doctrines in a sense specifically and essentially different from that sense in which Calvinists generally believe them, and that his ideas on these subjects are strictly Arminian, though clothed in such expressions and handed out in such a manner, as to keep the body of the people in the dark, and lead them insensibly into Arminian principles, which are dangerous to the souls of men and hostile to the interests of all true religion." "Ordered that a copy of this minute be forwarded by the Stated Clerk, as early as may be, to the churches under our care."

Notwithstanding their adoption of the above, Presbytery appointed him supply at Turtle Creek, for half the time, until the next stated meeting. At the meeting at Springfield, (Springdale.) April 6-11, 1803, a petition was presented praying "the re-examination of the Rev. Richard McNemar, on the fundamental doctrines of religion, or, on what the petitioners call Free will, or Arminian doctrines, and also that the Rev. John Thompson undergo the like examination;" concerning which it is recorded: "The petition of Wm. Lamme, John McCabe, John Ewing, William Waugh, John Steele, Jonathan Tichenor, Andrew Small, Furgus McClane, Francis Dill, John Bone, Jonathan Whittaker, Daniel Reeder, James Jones and James Ewing, from the congregations of Beulah, Turtle Creek, Bethany, Hopewell, Duck Creek, and Cincinnati, was taken up, and Presbytery determined that it was improper to go into the examination of Mr. McNemar and Mr. Thompson on the prayer of said petitioners, as being out of order." Presbytery also put into Mr. McNemar's hands a call from the congregation of Turtle Creek which he accepted. The sound men in Presbytery did what they could in that, as is recorded, in the minutes of this long meeting, lasting from Wednesday until the next Monday; "Messrs. James Kemper, M. G. Wallace and Stephen Wheeler protest against the proceedings of Presbytery, in the case of the petition of Wm. Lamme and others, praying the re-examination of Mr. McNemar, and also the examination of Mr. Thompson, because the people cannot be deprived of the right of proposing to Presbytery for discussion, such difficulties respecting the doctrines taught them as cannot be settled by the session, and especially because Mr. McNemar's principles, in particular, now

stand condemned, by the last meeting of Presbytery, as Arminian. The above named members also protest against the proceedings of Presbytery in the case of the call to Mr. McNemar, from Turtle Creek, for the above reasons, and especially, because the Presbytery now refuses to pay any attention to Mr. McNemar's principles, or doctrines, notwithstanding the proceedings had at the last meeting of Presbytery, as they appear in our minutes."

The ministers present, at this meeting, were James Kemper and M. G. Wallace, the two who protested, and Richard McNemar, John Dunlevy, and John Thompson. Of the five ministers who were present, three were unsound in doctrine. If Finley and Campbell had been present, then the Presbytery in so far as the ministers were concerned, would have stood four for sound doctrine, and three unsound. The following from the "Assembly's Digest"—"Baird's Collection"—shows what became of the three. "At the second meeting of the Synod of Kentucky held in 1803, it appeared on review of the records of the Presbytery of Washington, that a memorial had been presented to the Presbytery, charging two of its members, Messrs. Richard McNemar and John Thompson, with holding certain dangerous errors. It also appeared that, at a previous meeting of the Presbytery, McNemar had been subjected to a judicial examination and convicted, and censured for holding Arminian tenets; and yet the memorial had been utterly disregarded, and a call was put into McNemar's hands. The Synod approved the examination of McNemar, and censured the neglect of the memorial, and then resolved upon an examination of Messrs. Thompson and McNemar, with a view to ascertain the correctness of the charges against them. At this juncture, the Rev. Messrs. Robert Marshall, Barton W. Stone, Richard McNemar, John Thompson, and John Dunlevy, laid in a protest and declinature of the jurisdiction of the Synod, and withdrew. A committee was appointed, by the Synod, to endeavor to reclaim them, but without effect. The next day the Seceders came into Synod in a body, and informed it that they had formed themselves into a Presbytery. Upon this, the Synod suspended them severally from the office of the ministry, and declared their pulpits vacant, and referred them to their several Presbyteries to be restored upon repentance." They repudiated the Confession of Faith, and declared that they considered themselves freed from all creeds but the Bible, and soon had quite a following. Stone became the leader of the secession. Afterwards many of their followers, with Stone himself, went with the Campbellites.

"Barton W. Stone came to Kentucky in 1797, as a licentiate from the Presbytery of Orange, North Carolina. He was ordained, in the following year, pastor of Cane Ridge and Concord churches. He was a man of placid mien, great suavity of manners, very insinuating, plausible, and intriguing, and thence acquired considerable influence. Although his talents were but moderate, and his learning not above mediocrity, he was a popular preacher. His style was not alarming, but persuasive. Dr. John P. Campbell was of opinion that it was Mr. Craighead who first seduced him into error; that Stone then led astray McNemar; and McNemar, Dunlevy."—(Davidson's Hist. Pres. Church in Ky.)

Robert Marshal was a native of County Down, Ireland, born November 27th, 1760. He came with his family to Western Pennsylvania. At the age of sixteen he enlisted and served as a private in the Revolutionary war. After the war, when about twenty-three years old, he took an academical course under Mr. Graham, at Liberty Hall, and studied theology with Dr. McMillen, and was, after completing his studies, licensed by the Redstone Presbytery. In 1791 he removed, with his wife, to Kentucky, and on the 13th of June, 1793, was ordained pastor of Bethel and Blue Spring churches; he also conducted a classical school. After going off he saw his error, and, in 1811, returned to the church, and was afterward reinstated in his old charge of Bethel, where he continued until his decease, in 1811. He afterward said "that he could not ascribe his conduct to any other cause than a strange infatuation; and for years never mounted the pulpit without lamenting his errors, and warning the people against similar delusions." Davidson says of him: "As a preacher, he was clear, logical, systematic, and adhered closely to his text. He was of a coarse, strong mind, rather of a metaphysical turn; rash and impetuous in his temper. He delighted in startling expressions and the use of language adapted to rouse and impress an audience. His popularity as a leader of the New Lights was for a time unbounded, thousands and thousands hanging on his lips at their camp-meetings. His constitutional temperament predisposed him to an ascetic sort of enthusiasm, and to fall the prey of errors, which assumed the guise of superior sanctity. While we cannot deny him the credit of sincerity, he was thus betrayed into harsh and denunciatory language against such as either appeared to be deficient in zeal or indulged in an unusual degree of cheerfulness. Preaching once to believers, he said: "Go away, sinners! I have nothing for *you*." Being persuaded at another time to try a milder strain than was his wont, he delivered a most delightful, comforting

sermon, suited to encourage the timid, and not to overwhelm them. His hearers were softened and enraptured. But at the close of his sermon, he could not resist his old propensity, and threw his audience into a state of panic by exclaiming in his awful way, "And now, you hypocrites, you will be snatching at the children's bread."

The Rev. John Thompson came from North Carolina, in 1795, and had liberty, from the Presbytery of West Lexington, to exhort, April 17, 1799. In October of the same year, he was licensed to preach. He afterward came to Ohio, and, as we have seen, was ordained at Springdale. Going off with the Seceders, he returned at the same time with Marshall, and afterward, in 1838, went with the New School party.

Richard McNemar was received by the Presbytery of Transylvania, as a candidate, from West Pennsylvania, in 1795, at which time he was licensed to give public exhortations, together, (Davidson says,) with Andrew Steel—I think most likely the same who has been before spoken of as Archibald Steel. They were limited in that they were not permitted to exhort oftener than once in two weeks, nor without "carefully digesting the matter of their exhortations," which were not to exceed forty minutes in length. Mr. McNemar was ordained pastor of Cabin Creek, August 2nd, 1798. Davidson says of him: "He was of a sprightly, active and enthusiastic turn, an agreeable address, a prepossessing appearance and respectable natural parts, but of weak judgment. He was a portly, fine-looking man, tall and erect, six feet high, and of a stout frame. He was a popular declamatory preacher, warm, animated, lively in desultory exhortations, and apparently sincere. He spoke and sang with all his heart. Ecstatic joy sometimes shone in his whole face. He became a leading man and a general favorite. There was an affection of sanctity in his manners, which was very captivating with the multitude, who are easily carried away by such appearances. He would take off his shoes in ascending the pulpit or the stand, saying it was holy ground. He encouraged the jerks, and did all in his power to stimulate the excitement to its height."

John Dunlevy came from Western Pennsylvania. He taught school for some time in Kentucky. He was ordained over Lee's Creek, Big Bracken and North Bracken, in Kentucky, November 8th, 1797. The two Bracken congregations being broken up by removals, he confined his attention to Lee's Creek, in 1798. He afterward, as we have seen, came to Ohio. Davidson says of him: "He was the exact opposite of Mr. McNemar, by whose influence, however, he was led astray. He was one of the most gloomy, reserved and saturnine

men that ever lived; his soul seemed to be in harmony with no one lively or social feeling, and the groans which he continually uttered drove away all pleasure in his company. He was above the middle stature, and well proportioned, but of swarthy complexion, and dark, forbidding countenance. His manners were coarse, rough and repulsive. His talents were not above mediocrity; his knowledge was superficial; he was never regarded as a leading or influential man, nor was he a popular preacher. His favorite topics were those of terror, not consolation. He followed McNemar in all his vagaries, till they both landed in Shakerism. Fired with a passion for authorship, he published at the Shaker village of Pleasant Hill, in Kentucky, in 1813, a dull and heavy octavo of five hundred and twenty pages, entitled, 'A Manifesto, or a Declaration of the Doctrines and Practice of the Church of Christ,' designed as an exposition and defense of the peculiarities of Shakerism, of which he professed to grow more and more enamored."

While many of the followers of these men went with the Campbellites, some kept up the separation, calling themselves Christians. They were called by others, New Lights, and still remain a separate church. When Marshall and Thompson returned, they presented themselves at the bar of Synod, declaring their penitence and submitting to a satisfactory examination upon the doctrines which had been called in question.

James Kemper, who, with Mr. Wallace, had protested against the errorists, at the second meeting of the Presbytery of Transylvania, on the nomination of David Rice, after an examination on theology, was appointed to the office of catechist, in accordance with an agreement made at the first meeting, that "catechists should be appointed for the purpose of instructing the young and ignorant." These catechists were nominated by a minister, examined and approved by Presbytery, but were not, by virtue of this appointment, to attempt to expound the Scriptures, preach the Gospel or dispense sealing ordinances. He was ordained pastor of the churches in Cincinnati and Columbia, October 23, 1792, (the Cincinnati church was organized in 1791, by David Rice,) the Presbytery meeting in Cincinnati for the purpose. The relation was dissolved and the churches were separated October 7th, 1796. In Presbytery at Eagle Creek, October 6-8, 1801, Mr. Kemper was appointed for "one-third of his time at Duck Creek (now Pleasant Ridge) and one-fourth at Sycamore, for one year; also, the fifth Sabbath of November at the forks of Mad river; the first Sabbath of December at Dayton; the first of January at Turtle Creek; the second of February at Beulah; the first

again at Dayton, and the second at the Forks." In Presbytery at Cincinnati, October 6-9, 1802, Duck Creek congregation, through Mr. Joseph Reeder, petitioned for one-half of Kemper's labors. Presbytery granted them one-third, but granted the petition of Sycamore, presented by Mr. Uzal Bates, for one-half of his time. In Presbytery, at Cincinnati, October 5th and 6th, 1803, there was "a request from the congregation of Duck Creek, and that on Sycamore and Pollock Run, to be united by Presbytery, the latter to be known only by the name of Hopewell Church, and, also, that Mr. Kemper be continued their supply another year." Their request was granted. Then in Presbytery at Washington, Kentucky, October 3d and 4th, 1804, Mr. Kemper accepted calls from Duck Creek and Hopewell. When he was installed pastor of the above churches, at Hopewell, at a meeting of Presbytery, April 3d and 4th, 1805, the Rev. David Rice, with whom he had studied theology, often spoken of in the early history of the Presbyterian church in Kentucky, as Father Rice, an eminent and, in every way, estimable man, was present and preached the installation sermon, from Isaiah 3:20. The Rev. John E. Finley presided, asked the constitutional questions and gave an exhortation to pastor and people. This relation was dissolved, in Presbytery, at Lebanon, October 14th and 15th, 1807, but Mr. Kemper continued to supply these churches for a time. In Presbytery, at Chillicothe, April 4th and 5th, 1810, he accepted, by letter, not being present, a call from the churches of Johnston's Fork and Fleming, and requested that he and the churches should be dismissed to the care of the Presbytery of West Lexington, which request the Presbytery judged it improper to grant, "because not presented in regular manner, and that Presbytery had not power to alter bounds without consent of Synod." In Presbytery at Hillsborough, April 3d and 4th, 1811, Mr. Kemper was dismissed to the Presbytery of West Lexington and was not afterward under the care of this Presbytery; for, after remaining in Kentucky a year or so, he removed to his home on Walnut Hills, Cincinnati, which, after the formation of the Presbytery of Miami, was out of our bounds. Several of his children were residing at Walnut Hills, and when, in 1819, the church was organized there, he became its pastor and so remained until his death, in 1834, August 20th, aged eighty years, nine months and three days. He was the second stated clerk of Presbytery, having served in that capacity from October, 1804, until April, 1808. He was a man excellent and eminent, of high character and great devotion.

Another of the four ministers remaining, after Synod had suspended Messrs. McNemar, Dunlevy and Thompson, was John

Poage Campbell, M. D., who was elected Stated Clerk at the first meeting, and served until October, 1804, and judging from the records, Presbytery never had a better. He was the most brilliant and intellectual of all the original members. He was born in Augusta county, Virginia, in 1767, and removed with his father Mr. Robert Campbell, to Kentucky when he was fourteen years old. His father was an elder in Smyrna Church and lived in Mason county. He graduated in Hampden Sydney, in 1780, studied theology with Mr. Graham and With Dr. Moses Hoge of Shepherdstown, Virginia, and was licensed to preach in 1792. In July, 1793, he was installed collegiate pastor with Mr. Graham, his preceptor, in the congregations of Oxford, New Monmouth, Lexington, and Timber Ridge, Virginia. In 1795, he came to Kentucky, and preached first to the churches of Smyrna and Flemingsburgh. He afterwards preached in various places, among which were Danville, Nicholasville, Cherry Spring, Versailles, and Lexington. He had also studied medicine and was successful in its practice, but only engaged in this because his salary as a preacher, was not sufficient to support him. In April, 1801, he resigned a call that he had accepted from Union. He was dismissed to the Presbytery of Transylvania, in meeting of Presbytery October 3-4, 1804, at Washington, Kentucky, and removed from the neighborhood of Johnston's Fork meeting-house to Danville, and was, in Kentucky, a great power in contending for sound doctrine, during the time of the New Light troubles. In 1805-6, by direction of the General Assembly, he traveled through Northern Kentucky, with a view to regulate disorders and revive the spirits of desponding flocks and prevent, so far as possible, the people from accepting the errors pressed upon them by the New Light preachers. Against these he worked with voice and pen. In Presbytery, at Buckskin, April 6-8, 1814, he was received into this Presbytery again, on a certificate from the Presbytery of West Lexington. In the Autumn of 1813, he had removed to Chillicothe, and was engaged in the preparation of a work to be called "Western Antiquities," but died November 4th, 1814. Davidson says that: "Nassau Hall was about to confer upon him the degree of Doctor of Divinity, when death prevented the intended honor."

He was a man of fine taste and devoted to criticism and belles-lettres. In early life he had a great reputation as a preacher, but his voice, which had never been strong, became so broken by preaching to large assemblies, in the open air, during the great

revival, that it was painful for strangers to listen to him, and this prevented him from getting such a situation as his talents would have commanded. He published a number of articles, mostly controversial, and his friends thought that it was an irreparable loss, that he was prevented by death from finishing the work on which he was engaged.

Peter Wilson who has been mentioned above as one of the first ministers who were members of Presbytery, but who was not present at the first, and who died before the second meeting of Presbytery, was received into the Presbytery of Transylvania from Abingdon Presbytery in October, 1797. In April, 1798 he received a call from the church at Cincinnati, to which Wm. Arthur had preached after Mr. Kemper's resignation, but a protest being made by members of said church, the case was put into the hands of a committee to go there and settle difficulties. At an intermediate meeting, in August, a request came from the congregation in Cincinnati for Mr. Wilson's settlement. The clerk was ordered to write to Mr. Wilson and the elders of the church, directing them to be present at the Fall meeting, for an investigation of the matter, but they not appearing, were cited, with any that might feel aggrieved to appear, at the Spring meeting, that the difficulty "between Mr. Wilson and the Session might be settled." In the meantime the presbytery was divided—Mr. Wilson was appointed to open Washington Presbytery, at Johnston's Fork, with a sermon, and so the business came for a settlement into our Presbytery, and in the minutes of the first meeting there is the following record; "A letter from Messrs. Miller and Reeder, to the moderator of Presbytery, relating to the subject of complaint between them and the Rev. Peter Wilson, and containing reasons for their non-attendance, was produced and read. Also an extract from the minutes of Transylvania Presbytery and the other papers relative to that business were read and considered, and after mature deliberation, it was agreed to go into a decision on that business, at Orangedale, and in order to such an event, resolved that, Mr. Wilson, Messrs. Miller and Reeder and whoever else may feel aggrieved, be, and they are hereby, cited to appear there, that measures may be taken for an amicable and final adjustment of the existing difference between them. On motion, resolved: that Messrs. Campbell, McNemar and Darlington, be a committee to draft letters to the Rev. Peter Wilson, Messrs. Miller and Reeder, and the people of Cincinnati, who prepared the call to Mr. Wilson, and to make report to-morrow

morning." At the next meeting, October 24, 1799, it is recorded that, "The Rev. Peter Wilson departed this life, July 24, 1799. Of course the business pending with respect to him, was considered as terminated by that unexpected and much lamented event."

The Rev. Wm. Speer, who was also marked absent from the first meeting of Presbytery, was born in the bounds of upper Marsh Creek church, in what is now Adams county, Pennsylvania. He graduated at Carlisle, at the age of 24 years, in 1788, and remained there until 1791, in the only theological class ever taught by Dr. Nesbit. He was pastor of the Falling Spring church, Chambersburg, Pennsylvania, from 1791 to 1797. In the Summer he started on an exploring tour into what was then known as the North Western Territory, and traveling on horseback came to Chillicothe, which was then but one year old. Finding there a few Presbyterian families, he organized the First Presbyterian Church of Chillicothe which Church was, after a fashion then prevalent of naming churches, called Newhope Church. This church was taken under the care of the Presbytery of Transylvania, October 3, 1797, and April, 1798, Mr. Speer, at a meeting of the Presbytery in New Providence Church, not far from Danville, Kentucky, accepted the call of the church to become its pastor.

He was pastor of this church until the meeting of Presbytery at Cincinnati October 6-9, 1802, when the relation was dissolved and he was dismissed to the Presbytery of Carlisle. From 1803, until his death in 1829, he labored in the united congregations of Greensburg and Unity, in the Presbytery of Redstone, which Presbytery he joined April 9, 1803, and was soon after installed in the above churches, to which he had begun to preach soon after leaving our Presbytery, and therefore did not present his certificate to the Presbytery of Carlisle, but to the Presbytery in which he had found a field of labor. While in our Presbytery at the meeting at Red Oak, April 14 15, 1801, "Mr. Speer was appointed treasurer, whose duty it shall be, to receive all monies collected within the bounds of the Presbytery, for the purpose of defraying the expenses of commissioners to the General Assembly, and for paying the postage of the extracts of their minutes to this Presbytery, and account with Presbytery at each session, for the money he may from time to time receive." He served in this office until October 7, 1802, when, upon his resignation, John P. Campbell was elected treasurer.

Two men had applied for admission to Presbytery—the first, in the meeting at Cincinnati, October 7-10, 1800, concerning which application, this is the record: "Presbytery having maturely considered

the request of the congregation of Springfield, (Springdale,) relative to Mr. John W. Brown, found insuperable objection to taking Mr. Brown under probation for the gospel ministry, or even permitting him to exercise the functions of a public teacher, in their bounds. The law of the General Assembly designed to regulate their Presbyteries in receiving foreign clergymen, requiring certain literary accomplishments as indispensable, which Mr. Brown does not possess; and the unfavorable reports, too extensively prevalent relative to his moral character, leave Presbytery no alternative, but to refuse him their countenance. And while they are disposed to hope the best, as to his personal piety, and willing as they are to treat him with all possible tenderness, yet finding him destitute of very important qualifications, and that general good report, so necessary in an evangelical teacher, think themselves not at liberty to recommend him to the congregation of Springfield, though in another way solicitous to pay every attention to them as a vacancy under their care."

In the minutes of Presbytery, at Eagle Creek, October 6-8, 1801, there is this record, concerning the other application: "An address from the people of New Market, respecting the restoration of Mr. Robert W. Finley, formerly member of the Presbytery of Transylvania, and by them deposed was read. Presbytery having also heard Mr. Finley as to his desire of returning, Resolved that longer time will be necessary to evidence the nature of his repentance, and heal the wound he has given to religion."

In Gillet's History, it is stated, on the authority of James B. Finley's autobiography, that Mr. Robert W. Finley was the first preacher to the Presbyterian church in Chillicothe. The statement in the autobiography is on the 103rd page, and in these words: "The first public house, or hotel, kept in Chillicothe, was by a man by the name of Benjamin Urmstedt. The first store was kept by Mr. John McDougal. The first Presbyterian minister was the Rev. Robert W. Finley, and the first Methodist ministers were the Rev. Messrs Harr and Tiffin."

Dr. Moore in his History of the Presbytery of Columbus says: "By 1802, Washington Presbytery had thirty-two congregations and five pastors. The most Northerly of these congregations in Ohio were at Chillicothe and vicinity. Here Wm. Speer had succeeded Finley in 1798."

"As I was satisfied that Finley never had been pastor at Chillicothe, I hunted up his record and received the following from the Rev. Leveus Elly, Stated Clerk of the Presbytery of Transylvania: "In re R. W. Finley, received February 17, from Redstone Presbytery.

February, 1795, he is accused of drunkenness: not present, but petitions for a session meeting to be ordered, to inquire concerning himself, and to try certain persons for scandal. This refused, a letter is handed in from him, denouncing Presbytery, and declaring his renunciation of the authority and connection. Presbytery then deposed him and declared his charge vacant. In April he appeared, said he misunderstood, and signed a paper, and was restored; his trial was ordered; July, Presbytery met at his place, sent for him twice. He sent word they need not trouble themselves for he should not come; also sent a letter renouncing jurisdiction again. Suspended; his charges of scandal dismissed; cited to the next Presbytery. October, having disregarded four citations and continuing to preach, he is deposed. He was pastor of Ash Ridge and Concord Churches. I find no record of his being in Ohio.

[Signed.]

Yours truly,

L. EDDY, S. C. T. P.

Davidson, p. 127, says: "The Rev. Robert Finley, originally from South Carolina, was received from Redstone Presbytery, February 20th, 1792, with a high character, which he soon contrived to forfeit. Rumors of habitual inebriety coming to the ears of the Presbytery, they insisted on a trial. He was pertinacious for an investigation by a committee, and renouncing their jurisdiction, he was suspended in 1795. He made concessions and was restored, but again proving contumacious, was again suspended, and continuing nevertheless to preach, was finally deposed October 6, 1796."

The above being true, I certainly think it a piece of great impudence, at which I was astonished, for the Rev. James B. Finley to put also, in his autobiography, in a notice written by "Professor Bascom, the great pulpit orator of the West," of his brother John P. Finley, the following which is found on page 422: "He" (referring to a son of Robert W. Finley) "evinced an aptitude to learn, that induced his father, a distinguished Presbyterian clergyman, who is now at the age of seventy, a Methodist traveling preacher, to give him a classical education." I think that the truth about the matter is, that after he was deposed from the ministry, Mr. Finley lived for a short time in Chillicothe. It is certain that he never had any official connection with the church there, and that Wm. Speer organized the church and was its first pastor. Mr. Finley was received into the ministry of the Methodist Episcopal Church in 1812.

At the first meeting of Presbytery after the Synod's action in reference to McNemar, Thompson and Dunlevy, which was at Cincinnati, October 5th and 6th, 1803, the Rev. Robert Wilson, who had

been supplying Washington, Kentucky, was received from the Presbytery of Lexington, and continued at Washington, for one-half of his time, and at Germantown for one-fourth. He was descended from ancestors who had been driven by persecution, for their religious belief, from the North of Ireland to Western Virginia. He was born in 1772, and, after laboring for a short time in Virginia, he came as a missionary, to Kentucky in 1798, where he married and settled in Washington, remaining there until his death, October 31st, 1822, in the fiftieth year of his age.

He was a man of great amiability and equanimity. His labors were greatly blessed at Washington. Through his exertions the churches of Maysville and Angusta were organized, and those of Smyrna and Flemingsburgh owed to him their preservation, when they were languishing without a pastor. He was the father of the Rev. Robert W. Wilson, who was long after this date, pastor of the church at Bloomingburgh. By this time in addition to the churches and preaching places mentioned in the first meeting of Presbytery, a number more appear on the record. In the meeting at the Baptist meeting house, Washington, October 24, 1799, Manchester first appears, Mr. Campbell being appointed to preach there one Sabbath. In Presbytery at Cabin Creek, April 8th-10th, 1800, Benlab, North Liberty and Locust of Licking, (together with Washington and Manchester that had appeared before) "prayed to be considered as vacancies under the care of Presbytery, and that supplies might be granted them as frequently as possible."

In Presbytery at Cincinnati, October 7th—10th, 1800, there was presented "A supplication from the people on the heads of Turtle Creek and the little Miami, to be known by the name of Bethany;" also, "A verbal supplication from the inhabitants of Big Indian." These supplications were granted and some supplies appointed to them. Fleming also then first appears in the minutes as one of the vacancies to which supplies were sent. Red Oak, at which Presbytery appointed its next meeting, is also then first mentioned, although it and Fleming were both old churches. Mr. Campbell informed Presbytery that he now accepted a call from Union Congregation. In Presbytery, at Red Oak, April 14th and 15th, 1801, Buckskin Creek, (now Salem,) Fairfield, and Franklinton, asked for supplies, through the Rev. Wm. Speer, who was appointed to spend one Sabbath at each. Buckhannon's on Indian Creek asked for supplies, through Mr. Dunlevy. Mr. Campbell resigned the call that he had accepted from Union. Fleming presented a request, signed by forty-eight persons, for one-third of Mr. Campbell's time, and

Locust presented a request signed by thirty persons requesting another third. These requests were granted. "Sundry persons in Hamilton and Big Indian congregations," (which latter had before appeared,) presented supplications for as many supplies as Presbytery think proper. Mr. Kemper was appointed to supply one Sabbath at Forks of Mad river, and one at Dayton, and Mr. NcNemar one at New Market. Turtle Creek congregation also appears for the first time, in a supplication from Bethany congregation, requesting "that they should be permitted to continue the use of their meeting-house in the place where it now stands, which was assented to, by a committee from Turtle Creek Congregation, and Presbytery granted their request.

In Presbytery at Eagle Creek, October 6-8, Mr. Finley was appointed to supply Germantown and Bracken, (with Union,) at discretion for all his time, save one Sabbath at New Market. Mr. Thompson was made stated supply for one-third of his time, at Hamilton. Duck Creek also now first appears, Mr. Kemper being appointed to supply it one-third of his time for one year, and one-fourth at Sycamore which is also now first mentioned. Then in Presbytery at Washington, Kentucky, April 13-15, 1802, "A congregation in Ross county by the name of Union, requested to be taken on our minutes as such. Augusta, Kentucky, petitioned for one-half of Mr. Finley's time for one year, which was granted." A settlement on White Oak asked for supplies, as did also Mt. Pleasant. In a discourse delivered at Kingston, Ohio, August 22nd, 1848, the Rev. Timothy Stearns, then pastor of Mount Pleasant Church, says: "In February, 1798, William McCoy settled six miles from Chillicothe, on the east side of the Scioto River. On the first day of May, in the same year, James Wilson arrived in Chillicothe, and soon afterwards removed to the banks of Congo, just above its junction with Sippo. During that summer a few more Presbyterian families settled in this region. After some consultation they erected in July, 1798, a meeting house. It was made of rough logs, thirty feet square, without any floor. The church was organized in that house, the latter part of August, 1798, by Rev. William Speer of Chillicothe. The church at its organization, consisted of fourteen members, six males and eight females, viz: William McCoy and his wife; James Wilson and his son John, and three unmarried daughters; William Craig and his wife; William Blair and his wife; Samuel Denny and his wife; and Margaret Denny, wife of David Denny." Messrs. McCoy and Wilson who were already

elders, were recognized as such in the new church, without a formal election. "Col. John Entrekin, who was for a long time a ruling elder in this church, came to this region in 1789, and was present at the first communion season, but did not become a member of the church for some years. The Rev. William Speer was immediately engaged to preach here one-third of his time, and the elders became responsible to pay him one hundred dollars annually. He continued until the Spring of 1802. After he left, the church applied for supplies to Presbytery, and so is mentioned here for the first time in the minutes.

In Presbytery at Springfield, (Springdale,) April 6-11, 1803, Mr. Duulevy presented a verbal supplication from the people of Gallipolis and vicinity, asking to be taken notice of by Presbytery, and afforded assistance. Mr. Dunnlevy was appointed to preach at Gallipolis, one Sunday. This was not continued however, for at the fall meeting of Presbytery, it was resolved, that Presbytery was not able to furnish them with supplies, and they were directed to apply elsewhere. Pollock Run, afterwards called Hopewell, also first appears at this meeting, in the petition to have Mr. McNemar examined.

In Presbytery at Cincinnati, October 5-6, 1803, Straight Creek, (now Georgetown, in Portsmouth Presbytery,) petitioned for supplies for one year, and then with Red Oak asked leave to apply to Ohio and West Lexington Presbyteries for supplies, which was granted for one year. A petition was also presented from the congregations of Duck Creek, Sycamore, and Pollock Run, to be united by Presbytery, the latter to be known only by the name of Hopewell Church, and also that Mr. Kemper be continued their stated supply another year, which petition was granted. At this time the churches and preaching places had greatly increased in number, but there were only five preachers belonging to the Presbytery including Mr. Wilson who was received at this meeting.

At the next meeting at Red Oak, April, 4-6, 1804, another congregation was received, for "A verbal supplication for supplies from Dick's Creek was made to Presbytery, by Messrs. Kemper and Tichenor. It appeared that this congregation had taken measures for raising a congregational fund." This church is now called Blue Ball, and is a flourishing church in the Dayton Presbytery. At this meeting, notwithstanding the preachers were few and the preaching places were many, "After conferring largely on the general state of religion in their bounds, Presbytery appointed

Messrs. Kemper, Wilson and Robert Robb, (an elder from Cabin Creek,) a committee to draft a letter to the churches under their care, and to report to-morrow morning, and ordered that until the next stated meeting of Presbytery, the members shall devote one-fourth of their time, or at least as much of it as may be unappropriated, in the visitation of the frontier settlements, and organizing of churches through the bounds of Presbytery, and particularly that Messrs. Kemper and Wallace attend to the calls in the Miami settlements, and that Messrs. Finley, Campbell and Wilson direct their route through Brush Creek, Scioto, Eagle Creek, Red Oak and Straight Creek settlements, and such other places as seem to merit attention, on the South East side of the Ohio river. They also appointed two committees, James Kemper, Matthew G. Wallace, Stephen Wheeler, and Samuel Reeder, or any three of them on the Miami; and John E. Finley, Robert Wilson, John P. Campbell, Robert Robb and Joseph Darlington, or any three of them, to be a second committee, to appoint, upon examination, in the interim of Presbytery, catechists, either stationary, or itinerant, who should, under direction and control of Presbytery, exercise the functions of that office.

In Presbytery at the house of Mr. Buchanan, July 25, 1804, Robert B. Dobbins preached the opening sermon, from 1st John 3:3. He was a probationer of the second Presbytery, of South Carolina, and was, at that meeting, received into the Presbytery of Washington, and appointed to supply one Sabbath at Scioto Salt Works, and the rest of his time, until the next meeting of Presbytery, at Buckskin and Mount Pleasant, with a permission to travel without our bounds for the term of three months. The elders present were Sampson McCollock, John McCabe and Matthew McClung. There must have been some Scotch Irish about.

At this same meeting the Rev. Wm. Robinson was received from the Presbytery of West Lexington, and appointed to supply one Sabbath at Mr. Runyen's, on Brush Creek, and the rest of his time at Beulah, Dayton and Honey Creek. The Rev. Wm. Robinson came from Buffalo congregation, in Pennsylvania, and August 11th, 1796, was ordained over Mount Pleasant and Indian Creek churches, in Kentucky. "In 1802 he resigned his charge and was recommended to the General Assembly to ride as a missionary, northwest of the Ohio river."—(Davidson.)

In Presbytery, at Washington, Kentucky, October 3d and 4th, 1804, Whitewater, Buck Creek and Seven-Mile first appear as preaching places. James Kemper was elected Treasurer and stated

clerk, in the place of J. P. Campbell. Messrs. J. E. Finley and Edward Harris were appointed a committee "to draft a letter to the session of the church of Cincinnati respecting their difficulties on the subject of communion, and encouraging the preaching of suspended members, and to report to-morrow morning." The nature of the trouble appears, in the minutes, no further than in the above. The letter that was prepared is not copied in the records, but there must have been some action taken, in the way of discipline, for at the next meeting of Presbytery at Hopewell church, April 3d and 4th, 1805, it was "ordered that a committee be appointed to draft a letter to the church at Cincinnati, respecting their not being allowed a member to sit in Presbytery at present, and that Rev. Robert Wilson and Mr. John McConnell be that committee." At this Hopewell meeting the Rev. James Welsh was received from the Presbytery of West Lexington, and appointed supply for one-half of his time at Dayton. Mr. Welsh was licensed July 27, 1793, and recommended to the Synod of Virginia, as a missionary. He labored for a year in the bounds of the Redstone Presbytery, and declined a call in Mason county, Kentucky, and, February 17, 1796, was ordained pastor of the Lexington and Georgetown churches, in Kentucky, where he remained until he came to our Presbytery. In 1799 he was appointed professor of Ancient Languages in Transylvania University, which position he filled, in connection with his pastorate, for some years. He also, in order to support his family, for a time practiced medicine. He was appointed by the Assembly to preach the opening sermon at the first meeting of the Synod of Kentucky, which met in the Presbyterian church in Lexington, on Tuesday, October 14th, 1802. It appears, however, that he did not preach it; for Davidson says: "Mr. Rice preached the opening sermon and was immediately after elected Moderator."

This Synod was constituted of the Presbyteries of Transylvania, West Lexington and Washington, and was petitioned for at the first meeting of our Presbytery, when the Presbytery of Transylvania had been divided into the three above named Presbyteries. At the first meeting there were present seventeen ministers and thirteen elders. There were thirty-seven ministers within its bounds. The following is the roll of the first meeting: "Of the Presbytery of Transylvania, ministers present: David Rice, Samuel Finley, Matt. Houston, Sam'l Robertson, Archibald Cameron; absent, Thomas Craighead, Terah Templin, James Balch, James McGready, Wm. Hodge, John Bowman, Wm. McGee, John Rankin, Sam'l Donald, Wm. Mahon, Sam'l McAdow, John Howe, James Vance and Jer. Abel. Elders: Andrew

Wallace, James Bigham and Court Voris. Presbytery of West Lexington—Ministers Present: James Crawford, Samuel Shannon, Isaac Tull, Robert Marshall, James Blythe, James Welsh, Joseph P. Howe, Samuel Rannels, John Lyle and Wm. Robinson. Absent: Barton W. Stone. Elders, James Bell, Robert Maffet, Malcolm Worley, Wm. Scott, Joseph Walker, Wm. McConnell, Samuel Hayden and Wm. Henry. Presbytery of Washington—Ministers Present: James Kemper, John P. Campbell, Richard McNemar, John Thompson and John Dunlevy. Absent: John E. Finley and Matt. G. Wallace. Elders: Robert Gill and John Campbell.

At the same meeting of Presbytery at Hopewell, Mr. Robert B. Dobbins accepted a call from the churches of Buckskin and Concord. Franklin first appears, at this meeting, as a preaching place, Mr. Welsh being appointed to preach there three Sabbaths. When Presbytery adjourned, it was to meet at Buckskin Church, the third Wednesday in June, to ordain and install Mr. Dobbins, and to attend to any other business that might come up; but this intermediate meeting failed, since but a single member, the Rev. Robert Wilson, was present, and Mr. Dobbins was not ordained and installed, until October 3d, 1805, at which time the Rev. M. G. Wallace, preached the ordination sermon from John 12:16. Mr. Kemper presided.

In the meantime there had been a meeting, at Straight Creek, August 28th and 29th, 1805, when Presbytery had received from the second Presbytery, of South Carolina, the Reverends Robert G. Wilson, William Williamson and James Gilliland. At this meeting also "A number of the inhabitants on the waters of North Paint and Scioto, adjoining New Hope, desire to be known on our minutes by the name of Union Congregation." This Union which thus appeared, for the second time on the minutes, presented a call for one-third of Mr. Wilson's time, while Newhope, or Chillicothe, called for two-thirds. Mr. Wilson was ready to accept these calls, but it appeared that the congregation had not settled with Mr. Speer, their former pastor, who claimed \$337, as still due to him. Wm. Robinson and Ephraim Bates, their commissioners, being asked about the matter, it appeared "That on account of some peculiar occurrences, in the course of Mr. Speer's intercourse with these people, they were of opinion that he ought to make some abatement in this demand," but stated that the congregations which they represented, would cheerfully abide the decision of Presbytery concerning this difficulty. The consideration of this was deferred—until in a meeting—at Chillicothe, October 1st and 2nd, 1806, when the following was adopted, Mr. Speer being present, and the

congregations appearing by their representative, Mr. Hugh Cochran, an elder from Union: "Whereas, it appeared to Presbytery, on due investigation to be admitted by the congregations, that the sum claimed by Mr. Speer, viz: \$342,54, is justly due to him" (the before mentioned sum with interest added.) "agreeably to the terms of the call by them presented to Mr. Speer, and no satisfactory reason assigned by the congregations, why they should not comply with their solemn contract, notwithstanding Presbytery heartily feel for those who seem already to have borne more than their due proportion of the sum first engaged to their pastor, through the unfaithfulness of those on whom they depended for aid, yet seeing they did not take the only step to which the discipline of our church directed, viz: 'to apply to Presbytery for relief before the arrearages became burdensome,' Presbytery are therefore of opinion, that they cannot, as the matter now stands, by any rule of law or equity, rescind the contract made by the people with their minister, while they claimed and enjoyed his labors. Presbytery do therefore judge that it is the duty of these congregations to make a common cause of this business, and pay to Mr. Speer the said arrearages, and do most earnestly recommend to, and enjoin it on, said congregations to take the most prompt and efficient measures to discharge their contract." The congregation promptly did as they were enjoined, and reported settlement at the Spring meeting.

At the meeting when he was received, Mr. Gilliland was appointed Stated Supply at Straight Creek for one-third, and at Red Oak for two-thirds of his time, for one year. Mr. Williamson was appointed two Sabbaths at Cabin Creek, two at Eagle Creek, and the remainder of his time at discretion. When Presbytery met, at Buckskin, October 2nd and 3rd, 1805, a written supplication from a congregation desiring to be known by the name of Liberty, and praying for supplies; also a similar supplication from a congregation desiring to be known by the name of Lebanon, and praying for one-third part of the labors of Mr. Steele, were granted. A congregation on Kinnickinnick, one at Paddy Run, and one at Rocky Fork of Paint Creek appeared, also asking supplies for the first time, unless which is probable, the first mentioned was Mount Pleasant.

In Presbytery at Cincinnati, April, 2nd and 3rd, 1806, "The Stated Clerk, agreeably to our order of last session, reported a history of this Presbytery, which report, after some amendment, was received, and on motion, Presbytery resolved, that said report

be committed to their Moderator, (Robert G. Wilson,) to be revised and corrected by him, and that it be his duty, being furnished by the Stated Clerk with the necessary extracts from the Presbytery book, to insert in their proper places, the number of churches found in the bounds of this Presbytery at its first institution, and the annual accession of churches, if any, down to the present time, and that he, as early as possible, forward said report to Dr. Green and Mr. Hazard."

The Rev. Dr. Ashbel Green and Mr. Ebenezer Hazard, of Philadelphia, had been appointed by the Assembly of 1804 to write a "History of the Presbyterian Church in the United States of America."

Honey Creek applied for one-half of Mr. Robinson's time, and Beulah asked for the other half. Red Oak and Straight Creek united in presenting a call for Mr. Gilliland, which he held for consideration until the next stated meeting, as he informed Presbytery by letter, not being present. There was also presented a verbal supplication for supplies from Dry Fork of Whitewater, a preaching place now first appearing. It was ordered at this meeting: That the vacancies be required to be particular to compensate those ministers who shall be sent to them to supply, and report to Presbytery, what supplies they have received and what they have contributed, at their next stated meeting.

At the Fall meeting October 1st and 2nd, 1806, at Chillicothe, James Hoge, a licentiate, from the Presbytery of Lexington, Virginia, was received. The General Assembly, in the Spring of this year, had adopted the following: "Resolved that Mr. James Hoge be appointed a missionary for three months, in the State of Ohio and parts adjacent." They were for making short work of it, didn't think it worth while to make two bites of one cherry. Dr. Hoge, however, spent a good many three months, in Ohio, and there is, even yet, plenty of room for such men in this State, to say nothing of "parts adjacent."

Orangedale presented a petition requesting to be known by the name of Lemon. At this meeting also, the Rev. Seth Noble, a minister of the Congregational church, lately from the State of Massachusetts, appeared before Presbytery and presented a certificate of his regular standing, as a minister of the gospel, in that church, and stated to Presbytery, that other papers, more fully exhibiting his regular introduction to the gospel ministry, and good standing as a laborer in the Lord's Vineyard, are coming

forward with his family, wherupon the Presbytery cheerfully admitted the Rev. Seth Noble to preach the gospel and administer its ordinances in their vacancies, and look forward, with pleasure to that time when the expected documents shall open the way, for a more intimate union with our body. The Presbytery unanimously agreed to invite Mr. Noble to a seat, as a corresponding member, who took his seat accordingly." But, notwithstanding this quaint minute, we hear no more of the Rev. Seth.

It was also, at this meeting, "Ordered that the Stated Clerk forward, to Mr. Blythe, the names of Richard McNemar, John Dunlevy and John Thompson, (ministers deposed and continuing to exercise ministerial functions,) that they may be published, in the Assembly's Magazine, agreeably to an order of the General Assembly." Mr. Gilliland accepted the calls from Red Oak and Straight Creek, to be installed the second Wednesday of November, at Red Oak, and at the house of Mr. Samuel Salisbury, Wm. Williamson to preach and John E. Finley to preside. This was attended to and Mr. Williamson preached from 2nd Corinthians, 2:16, Nov. 10, 1806, Mr. Finley presiding.

The appointment for supplies at this meeting was made as follows: Finley on account of infirmities, at discretion; Gilliland, one Sabbath at Williamsburgh, which now appears as a preaching place for the first time; Williamson to supply stately, at Manchester, Cabin Creek and West Union, which last is also a new preaching place; (the former Eagle Creek church or what remained of it moved into the village;) Wallace, one-third of his time, at Springfield, (Springdale;) Welsh one-half at Dayton, and one-fourth at Franklin; Robinson one-half at Honey Creek; Steele one-half at Lebanon, and one-quarter at Lemon; Robert Wilson one-half at Washington, and one-quarter at Germantown, both of which were in Kentucky, in Mason County.

In the meeting at Lebanon, April 1st and 2d, 1807, "Mount Pleasant, formerly known on the minutes as Kinnickinnick," presented a call for one-half of the labors of Rev. Wm. Williamson. He not being present, the Stated Clerk was directed to forward it, but it seems to have miscarried and never to have got into his hands, and at length, in April, 1808, at Nazareth, it was put on the minutes that, "as that congregation, as it is now known, is not within the bounds of this Presbytery, further order on the call is superseded." This effort having failed, as did several other efforts, to secure a pastor, the church had but occasional supplies, until July 1st, 1808, when the Rev. James Robinson, a member of the Ohio Presbytery,

took charge of the church, preaching half his time, for which he received \$250 annually. In 1813 he began to preach to Mount Pleasant two-thirds of his time, and his salary was raised to \$300. For one or two years he preached a third of his time to Union Church. At his own request he was dismissed from this church October 12, 1820. Mr. Robinson studied theology under Dr. McMillan and was licensed by the Ohio Presbytery October 17, 1805, and ordained and installed by the same Presbytery at Crooked Creek, June 3d, 1807. That pastoral relation was dissolved April 20, 1808. He was one of the five original members of the old Lancaster Presbytery, which was organized April 5, 1809. He died in Union county Ohio, April 23d, 1847, in the seventy-eighth year of his age.

The next pastor was the Rev. Wm. Burton, who was installed pastor of this, and the Circleville church, September 13, 1822, and resigned November 17, 1830. Mr. Burton was a graduate of Dartmouth College and studied theology with his uncle the Rev. Asa Burton, of Thetford Vermont. The Rev. Benjamin Dolbear supplied the church during the winter of 1830 and 31. The Rev. Augustus Pomeroy a graduate of Williams College and of Andover Seminary preached to the people from April, 1831, to April, 1832. He resided in Chillicothe, where he had charge of a female seminary. The church was supplied for a short time by the Rev. A. McFarland, formerly a professor in Carlisle College and, for one year, by the Rev. James Bucknall. In April 1836, the Rev. Thomas M. Chestnut took charge of the church, but was not installed till August 31, 1838. He was dismissed at his own request February 10, 1842. Mr. Chestnut was brought up and educated in Washington County Pennsylvania. He afterwards preached in the churches of Rossville and Lexington, Indiana.

Only four weeks after he left, the Rev. Timothy Stearns began preaching at Mount Pleasant, but was not installed until April 11, 1843. Mr. Stearns graduated, at Amherst College, in 1833, and at Andover Theological Seminary in 1837. He was licensed April 11, 1837, and ordained and installed, by the Columbus Presbytery, at Worthington, July 2, 1839. Mr. Stearns resigned the pastorate at Mount Pleasant April 1st 1855 and went to Mount Pleasant, Iowa, from which place he went to Fort Madison, Iowa, where he died July 19, 1861.

The Rev. George Carpenter began preaching in Kingston, April 12, 1855, and was ordained by the Presbytery of Columbus, and installed pastor of the Mount Pleasant Church October 3,

1855, and continued preaching there until January 1st, 1867. April 16, 1867, he was dismissed to the Presbytery of Chillicothe. The Rev. W. W. McKinney began preaching at Mount Pleasant June 1, 1867, and was installed July 12, of the same year and continued in the pastorate of that church until it came again into our Presbytery in 1870.

At the Lebanon meeting, also, petitions were presented from Lebanon and Lemon, praying for the ordination of Mr. Steele. After mature deliberation, the Presbytery judged that the request of the people could not be granted "consistently with the rules of our discipline." The request was to have him ordained as an evangelist, I suppose, as there is nothing said about calls having been presented, and "between 1764 and 1810 it seems to have been more or less the custom to seek the advice of Synod or General Assembly before consenting to ordain as evangelists. Yet the proposition to make this consent necessary, was rejected by the Presbyteries, in 1810, and in 1813," (Hodge's Presbyterian Law, p. 387.) At this meeting, it was reported that the History of the Presbytery, had been revised and sent by R. G. Wilson to Dr. Green and Mr. Hazard. It would appear, however, that this history was not complete, since Mr. Welsh and Mr. Robinson had not furnished the history of the part of Presbytery that had been assigned to them.

Presbytery again met at Lebanon October 14 and 15, 1807, and Nazareth, formerly known by the name of Clear Creek, and New market, presented a supplication for two-thirds of Mr. Hoge's labors, for one year, but Franklinton presented a call for three-fourths of his time, which he accepted and Romans 5:10, was appointed as a text for his trial sermon, for ordination, to be delivered at the next meeting. He was however not ordained until June 10, 1808, when Wm. Robinson preached from Heb. 13:7, and Robert G. Wilson presided and gave the charge to pastor and people, and so began one of the longest and most useful pastorates in the State. I put the date at June 10, although, in Wilson's Presbyterian Almanac for 1863, p. 244, in what purports to be an extract from Dr. Hoge's address at the semi-centennial of the organization of the First Church of Columbus, it is stated that his ordination was "performed June 11 in the then new Court House, in Franklinton." I have also seen the same statement in print in other places, but the following is a true copy of the minutes of Presbytery in reference to this: "Franklinton June 10, 1808. The Presbytery met according to appointment, and con-

stituted with prayer. Members present, Messrs. James Gilliland, Moderator, Robert G. Wilson and William Robinson, ministers, and Wm. Reed ruling elder. The Rev. John Wright, a member of the Presbytery of Ohio, being present, on invitation took a seat as a corresponding member. The Rev. Robert G. Wilson was chosen clerk pro tem. Mr. Samuel Woods produced a dismission from the Presbytery of Ohio, to put himself under the care of the Presbytery of Washington, to which he was recommended as a licentiate, regular, and in good standing. The Presbytery then proceeded to the ordination and installation of Mr. Hoge. An ordination sermon was preached by the Rev. William Robinson from Heb. 13:7, and, the Rev. Robert G. Wilson presiding, the questions directed in our discipline were put to Mr. Hoge, and the people, and by them respectively answered, in the affirmative. Mr. Hoge was then set apart to the work of the gospel ministry and the pastoral charge of the Franklinton congregation, by prayer and the imposition of the hands of the Presbytery, after which a suitable charge was delivered to the minister and people, and the congregation dismissed. Mr. Hoge was then invited to a seat in Presbytery, which he took accordingly. Adjourned to meet at this place to-morrow morning at 10 o'clock, concluded with prayer.

11th June, The Presbytery met according to adjournment and constituted with prayer; Members present as above, except Mr. Wright, &c., &c." (R. C. G. a true copy.) "A supplication was received and presented from a few people living on the head of Main Paint Creek, to be taken under the care of Presbytery by the name of New Purchase congregation," and Mr. Dobbins was appointed to supply them one Sabbath. Cincinnati also presented a petition "praying the appointment of a member to administer among them baptism and the Lord's Supper." There is quite a contrast between Cincinnati then and now; in 1807, it was but a small village; it was not until 1811, that its inhabitants saw a steam boat passing, the "New Orleans," which had just been built at Pittsburgh, by Roosevelt, the agent of Fulton and Livingston, the first steamboat ever launched on western waters, which was on her way to Natchez and the mouth of the Mississippi. In 1819 it became a city, by which time it had a population of 9,873, with 1890 houses, one-fourth of which were of brick or stone. In 1825 it had 16,000 inhabitants and was then larger than Providence R. I., or Richmond Virginia, and was much larger than Louisville or Pittsburgh.

Mr. Robinson, from the committee to draft a pastoral letter,

to the churches on the duty of contributing to the support of those who labor among them in the gospel, assigned reasons, which were sustained, for not having yet complied. "Whereupon Resolved: That on the account of the extreme delicacy of writing on this subject, in the present critical state of our churches, and the small probability of contributing to the real advantage of Christ's kingdom, by such a measure, the order be discontinued, and each member be left to use those means which may appear most prudent, to excite the churches, where he may be called to labor, either statedly, or occasionally, to the faithful discharge of their duty." The clerk, however, was directed to supply the vacancies with copies of the order requiring contributions to those ministers who supply them. We will see, though, that sometimes the Presbytery could speak with much plainness on this matter of paying, especially of paying arrearages. The pastoral relation existing between Mr. Kemper and the churches of Duck Creek and Hopewell was dissolved October 15, 1807. The contributions to the Missionary and Presbyterial funds were called for. "The Rev. Robert G. Wilson produced a contribution of eleven dollars and fifty cents from the churches of Newhope and Union for the Missionary fund. The Rev. Matthew G. Wallace a contribution of six dollars and thirty cents from the congregations of Springfield, (Springdale,) and Hamilton, to be equally divided. Mr Archibald Boyd of Cabin Creek contributed fifty cents for the missionary fund," and that was all.

In the spring of 1808, April 6-8, Presbytery met at Nazareth, (Hillsborough,) and a society on the Ohio river, opposite to Salt Lick, or Creek, and in the neighborhood of Moses Beard, supplicated for supplies. This likely, was the same society that appeared at the first meeting of Presbytery, under the name of Union, and was, I think, in Boone county, Kentucky. Joshua L. Wilson, the afterwards famous Dr. Wilson, of Cincinnati, from the Presbytery of Transylvania, made his first appearance at this meeting, and was invited to sit as a corresponding member. He was not, however, received into Presbytery as a member until, at Chillicothe, April 4, 1810, and as his reception was rather curious, I will copy the minute concerning it. "The Rev Joshua L. Wilson stated to Presbytery, by Mr. Vhoris, that he had been regularly dismissed, from the Presbytery of Transylvania, to join this Presbytery, but had lost the copy of his dismissal, and was unable to attend the present meeting. He requested Presbytery, on verbal testimony of his dismissal, to receive him as a member. Sufficient testimony having been adduced to prove that he has been regularly dismissed, Presbytery did receive him, and he is directed to

produce a copy of his dismission, at our next meeting," which he did. Samuel Woods, a licentiate from the Presbytery of Ohio, was received and accepted a call, for two-thirds of his time, from Liberty, where he was ordained and installed, June 14, 1808. The Rev. James Gililand preached the ordination sermon, from first Cor., 4:2, and the Rev. Wm. Robinson presided. "A petition was presented from a number of the inhabitants of Bath township and its vicinity for a part of the labors of the Rev. Wm. Robinson, and, that they may be known, on the minutes of Presbytery, by the name of Bath congregation." "Beulah and Cincinnati petitioned for the administration of the Lord's Supper;" so that it would appear that Mr. Wilson had not yet settled at Cincinnati. Dr. Wilson was born in Bedford county, Virginia, September 22d, 1774. After his father's death the family settled in Kentucky. He was licensed to preach in 1802, and ordained in 1804, when he took charge of the churches in Bardstown and Big Spring. He remained pastor of the First church, Cincinnati, for thirty-eight years, and died August 14th, 1846. The Rev. Robert B. Dobbins petitioned for the dissolution of the pastoral relation between himself and the churches of Buckskin and Concord; "and Presbytery having obtained sufficient evidence that a dissolution of the union was necessary, did and hereby do dissolve the pastoral relation between Mr. Dobbins and said congregations, which are hereby declared vacant." It was also ordered that the congregations report final settlement with Mr. Dobbins at the next stated meeting. These congregations in the meeting at Washington, June 10th, 1808, applied for liberty to supplicate the Presbytery of Ohio for supplies. "Wherfore the Presbytery, remembering that these congregations are in arrears to their former pastor, Mr. Dobbins, which would prevent the settlement of a minister among them, at this time; yet, as they expect to discharge this debt before our Stated Session, in October next, ordered that their request be granted and that the Stated Clerk furnish them with a copy of this minute." But when Presbytery convened at Washington, Kentucky, October 6th and 8th, 1808, "a letter was received from Mr. David Edmiston, as representative of the churches of Buckskin and Concord, stating that they have not yet settled with Mr. Dobbins, but hope to be able to effect a settlement with him before our next Stated Sessions, and that notwithstanding this failure, they have applied to the Presbytery of Ohio for supplies, Presbytery are sorry that there should be any call for further indulgence, in this case, but have resolved to bear with these congregations, at their request, for six months longer, hoping they will give diligence to render any further order on this subject unnecessary."

At the next meeting at Buckskin, April 5th and 6th, 1809, Concord reported settlement, but Buckskin was still behind in October 4th and 5th, 1809, when Presbytery met, at Red Oak, and was thus stirred up: "On inquiry it appeared that Buckskin congregation have not made a final settlement with Mr. Dobbins, their former pastor, but are still in arrears. Wherefore, ordered, that the Stated Clerk inform 'that people, that it will be expected that they will be able to report a final settlement with Mr. Dobbins, at our next Stated Session, otherwise Presbytery can no longer consider them a vacancy under their care.'" At this Red Oak meeting action was taken, also, in the case of Mr. Welsh, which I will introduce here, to show how Presbytery sometimes dealt with the ministers. At the April meeting Presbytery had adopted this minute: "Whereas, Mr. Welsh has not attended Presbytery, nor written to us, for two years past, the Stated Clerk is, therefore, ordered to write to him and inform him that Presbytery is not satisfied with his want of attention to this duty, and require his attendance at our next stated meeting." But, at the next meeting at Red Oak Mr. Welsh was still absent, and, "on inquiry, Presbytery were informed, by their Stated Clerk, that he had written to the Rev. James Welsh, agreeably to the order of our last Stated Session, and that he had lately been informed that Mr. Welsh is sick and unable to attend Presbytery at this time. Whereupon, Resolved: That although Presbytery entertain the hope that Mr. Welsh is not avowedly and contumaciously contemning their authority, yet, as it is now more than two years since he has either attended or written to Presbytery his reasons for absence, the Stated Clerk be directed again to write to him, informing him that Presbytery conceive it to be their indispensable duty to require, and, if necessary, to compel the attendance of its members." Mr. Welsh attended the next meeting and gave satisfactory reasons for his absence from former sessions of Presbytery. At the meeting when the relation between Mr. Dobbins, and Buckskin and Concord, was dissolved, it was, "on motion. resolved that it be a standing rule of this Presbytery, at their Spring session, annually, to inquire into the manner in which the mutual duties of ministers and the people to whom they minister, have been discharged during the year preceding."

At the meeting of Presbytery in Washington, Kentucky, October 6th and 7th, 1808, "a number of people on Hockhocking and Walnut Creek, (having obtained leave of the Presbytery of Ohio,) petitioned for one-fourth of the ministerial labors of the Rev. James Hoge, for one year." In Presbytery at Buckskin, April 5th and 6th, 1809, "a society on the waters of Buckskin and the North Fork of

Paint Creek requested Presbytery to take them under their care and grant them supplies; the name which they have assumed is Pisgah. "The congregations of Red Oak and Straight Creek, being convinced that the house of worship built for the reception of Straight Creek congregation, was placed too near to Red Oak, agreed to build on a more distant spot, which placed many of the former members of Straight Creek more convenient to Red Oak than the plan contemplated. Red Oak therefore desires an increased proportion of Mr. Gilliland's ministerial labors proportionate to their increased strength, whereupon the said congregations and Mr. Gilliland, the pastor, request the Presbytery to dissolve the former relation so far as to enable Red Oak alone to prefer a call for three-fourths of the pastoral labors of Mr. Gilliland, which request was granted, and Straight Creek was declared vacant." Straight Creek then asked for supplies, and Mr. Gilliland was appointed for one Sabbath. Straight Creek does not seem to have got much out of that division. At this meeting a letter was received from Mr. Isaac Cook, stating his desire to be received as a candidate for the Gospel ministry, without a classical education. After reading and considering Mr. Cook's letter "the Presbytery were of opinion that they have not the power of dispensing with the provisions of the constitution of our church, on that subject: that however willing they might be to gratify the inclination of one who appears desirous to promote the interests of religion, yet they do not think it expedient to offer encouragement to him, as a candidate for the gospel ministry, in the present circumstances." The name of the congregation of Big Indian was changed to Smyrna, also; at this meeting.

At the meeting of Presbytery, in Red Oak church, October 4th and 5th 1809, "a number of people on the Rattlesnake Fork of Paint Creek, wishing to be known by the name of Rocky Spring Congregation, petitioned to be taken under our care and receive supplies;" Smyrna and Williamsburg petitioned, each for one-half the labors of Mr. Dobbins for one year; Yellow Spring "petitioned verbally to be taken under our care, and to be supplied," and the Rev. Wm. Robinson was appointed to supply them two Sabbaths. "The Presbytery being authorized, by the General Assembly, to appoint a missionary, for three months, within their bounds, and not being able to procure one for so long a time, appointed the Revs. Messrs. Wm. Williamson and James Gilliland each to ride as a missionary, for six weeks, agreeably to the directions of the Committee of Missions." "Agreeably to a special order of the General Assembly, on that subject, Presbytery enjoined on the several church sessions under their care, that

they send forward their session books, for the inspection of Presbytery at their Spring sessions, annually. It is moreover enjoined on the several church sessions, under our care, that they carefully attend, without delay, to the instruction and government of the baptized youth under their care, and be ready to render an account to Presbytery, annually, of their faithfulness in this matter." At this meeting also, "the question respecting a Theological School, laid before the Presbytery, by the General Assembly, was read and considered. Whereupon, resolved: In order that the members may have time to deliberate and make up their minds more fully on a subject of so much importance, the further consideration of said question be deferred until our next stated meeting." It was also resolved unanimously, "that application be made to Synod, at their next stated session for a division of this Presbytery by a line which bounds the Virginia military reserve, westward, and from the mouth of the Little Miami, by the Ohio river to the mouth of Licking, and that the division eastward be known by the name of the Presbytery of Scioto, and that the division westward of this line be known by the name of the Presbytery of Miami." It will be remembered that the Presbytery originally included that part of Kentucky lying northeast of Main Licking and the settlements on the northwest side of the Ohio river.

When Presbytery next met, which was at Chillicothe April 4th and 5th, 1810, "The consideration of the proposals of the General Assembly respecting theological schools, deferred, by the Presbytery, at their session of October last, was resumed and a motion being made and seconded, that it be given, as the opinion of this Presbytery that one school is most eligible, the Presbytery, after mature consideration agreed; presuming that should the proposed plan be carried into effect, the rights of Presbyteries, respecting the receiving of candidates for the ministry, examining them, and judging of their qualifications for licensure will remain inviolate." This movement resulted in the establishment of the Theological Seminary at Princeton, in 1812, which was accommodated in the college buildings until suitable ones could be erected, all rights being left in the Presbyteries, where this Presbytery wisely presumed they should be. William Speer D. D. in his work on the Great Revival of 1800, published by our Board, says: "The Great Revival of 1800 created an immense demand for ministers. The Synod of Virginia in 1798 enlarged Liberty Hall into Washington Academy. In Kentucky and Tennessee the rising interest gave existence to Washington College, in the year 1796, and when a few years

later scores of new congregations demanded pastors, which could not be at once supplied, it led, in the end, to the introduction of uneducated and incapable men into the pulpit and to the painful schism of the "Cumberland Presbyterian church" from the parent body. In Western Pennsylvania it begat Jefferson and Washington colleges;" "somewhat later Alleghany College; and in New York in 1796, Union College, which has always been essentially Presbyterian; and in 1812 Hamilton College. In Ohio, Miami University, at Oxford, was established in 1809; Ohio University, at Athens, in 1804, each aided by public grants of land, but Presbyterian in their origin. But the most marked advance in ministerial education was the determination of the General Assembly," "to erect a Theological Seminary." He also says that one of the incitements to its establishment was the success of the Seminary established by Dr. John M. Mason, put in operation in 1805, which was the model also of the earliest Congregational Seminary at Andover, Mass.

At the Chillicothe meeting, April 4th and 5th, 1810, Daniel Hayden, a licentiate, from the Presbytery of Erie, was received. Duck Creek and Hopewell presented calls for him, which he accepted, and parts of trial were assigned him; for sermon, Phil. 2: 12,13, for lecture, Hebrews 6: 1-6. Daniel Hayden was born April 9, 1781, in Western Pennsylvania. He graduated at Jefferson College in 1805. After his graduation, for about three years, he had charge of Greensburgh Academy, then he was licensed, by the Presbytery of Erie. He died August 27th, 1835. He was an eminently faithful and zealous minister. A people in Dearborn, Indiana Territory, and a people in the Big bottom on the Scioto river, also the people at Alexandria and the mouth of Tyger Creek, requested to be taken under the care of Presbytery, and petitioned for supplies. "A number of people on Sunfish, requested to be considered as a congregation under the care of Presbytery and petitioned for supplies."

In Presbytery at Cincinnati, October 3-5, 1810, the Rev. Nicholas Pittinger was received from the Presbytery of Hartford, and accepted calls from Nazareth, Rocky Spring and New Market, each for one-third of the time. He was installed November 21, 1810. The Rev. Wm. Williamson preached the ordination sermon from 2nd Corinthians 5:20, first clause; the Rev. Robert G. Wilson presided and gave the charge to pastor and people; the Reverends James Gilliland and R. B. Dobbins, were also present. At this meeting also, in Cincinnati, Buckskin,

Concord and Pisgah were granted liberty to present calls to Mr. James Henry Dickey, a licentiate of the Presbytery of West Lexington. The Rev. Samuel Baldridge was received from the Presbytery of Abingdon, and appointed to supply, one-half his time, on Whitewater, and the other half at Lawrenceburgh and its vicinity. This is the first time that Lawrenceburgh appears in the minutes. Joseph McMurray, on behalf of the church of Cincinnati, of which church he was an elder, petitioned for the ministerial labors of the Rev. Joshua L. Wilson, for one year as stated supply, which petition was granted.

At this meeting supplies were appointed, as follows: "That John E. Finley ride and supply at discretion; that Robert G. Wilson supply the churches and destitute settlements on Scioto, below Chillicothe and between Scioto and Paint Creek; Mr. Welsh, to supply stately at Dayton and spend four days in the destitute settlements westwardly of Dayton, as far as Eaton and its vicinity, also preach two days and moderate the session at Honey Creek and two days at the Yellow Spring; Mr. Williamson to supply stately at Cabin Creek, Manchester and West Union, and spend eight days on the Ohio river, above Manchester; Mr. Kemper to spend eight days between Ohio and Licking rivers east of the road from Maysville to Lexington; Mr. Gilliland to spend eight days on Straight Creek, White Oak, Eagle Creek and Brush Creek; Mr. Robinson to spend eight days at Deerfield, and on Todd's Fork as high as Sewels, and on Obanion and the rest of his time at discretion; Mr. Wallace to supply stately, for one year, at Hamilton, Dick's Creek, and Seven Mile, and to spend eight days on Indian Creek, and the settlements between said creek and the big Miami; Mr. Robert Wilson eight days between Ohio and Licking west of the road from Maysville to Lexington; Mr. Joshua Wilson to supply stately, for one year, in Cincinnati, and to preach two days and administer the Lord's Supper at Springfield, (Springdale,) and to preach six days to the destitute settlements on and near the Ohio, below the Little Miami; Mr. Dobbins, to travel and preach eight days between White Oak and Little Miami; Mr. Hoge, on Scioto river between Franklinton and Chillicothe, and on the waters of Darby and Deer Creek; Mr. Woods on the heads of Mad river, the eastern head-waters of Little Miami, and on Deer Creek; Mr. Pittinger on the head-waters of Paint Creek and Sunfish; Mr. Baldridge to supply one-half the time, at Mr. Allen's on Whitewater, and the other half at Lawrenceburgh and its vicinity; except eight days, to supply

in destitute settlements near and up Whitewater; Mr. Hayden two days, at Springfield, (Springdale,) two at Wallsmith, and four at Skeles and the destitute settlements east of the little Miami; Mr. Steele to supply statedly one-half his time at Honey Creek, and the remainder in the destitute settlements in that vicinity.

An intermediate meeting was appointed at Duck Creek, on the Friday preceding the third Sabbath of November, 1810, for the purpose of ordaining Mr. Hayden: the Rev. Joshua L. Wilson was appointed to preach the ordination sermon, and the Rev. Matthew G. Wallace to preside and give the charge. For Missionary purposes the treasurer reported "From Williamsburgh and Smyrna \$8.20; from Chillicothe and Union \$14.62 $\frac{1}{2}$ ; from Franklinton \$5.75; from Red Oak \$18.00; from Cabin Creek \$3.00; Manchester \$1.00; West Union \$4.62 $\frac{1}{2}$ ; Germantown (Ky.) \$6.00. Washington Ky. \$1.75—in all—\$65.95, which was to be delivered to the Treasurer of Synod. "On motion it was resolved that Presbytery do again apply to Synod for a division; and that the line of division be the same that was agreed to at the Red Oak Session."

At this time, 1810, there were in the whole Presbyterian church, in the United States, 434 ministers, 772 churches, 23,901 communicants and the benevolent contributions were \$5,429. In 1800 there were 189 ministers, 449 churches 20,000 communicants; and, contributions, for benevolent purposes, \$2,500.

### CHAPTER III.

When Presbytery met at Hillsborough, in the session of April 3d and 4th, 1811, the Synod had granted their petition and had divided the Presbytery, forming the new Presbytery of Miami, but leaving our Presbytery still its old name. At the same time the Synod divided Transylvania Presbytery into three, viz.: West Tennessee, Muhlenberg and Transylvania. The Synod then, after divisions, consisted of six Presbyteries. The minutes of the Hillsborough meeting begin with: "The Synod of Kentucky, at their October session, 1810, having directed that the line bounding the Virginia Military reserve westwardly and the Ohio river, from the mouth of the Little Miami to the mouth of Licking, should lay off into a separate Presbytery, the Rev. Messrs. James Welsh, Wm. Robinson, Matthew G. Wallace, Joshua L. Wilson and Samuel Baldridge, together with the licentiates, Archibald Steele and Daniel Hayden, formerly of this Presbytery, and that the remaining members should meet on the adjournment made at Cincinnati last October, and that the Presbytery be opened by the Rev. Robert G. Wilson, or, in the case of his absence, by the senior member present." Therefore the Presbytery of Washington met at Hillsborough, April 3, 1811. Dr. Wilson was present and preached from Exodus 20:21, last clause. The members remaining after the erection of the new Presbytery were Robert G. Wilson, pastor at Chillicothe; Wm. Williamson, stated supply at Cabin Creek, Manchester and West Union; James Gilliland, pastor at Red Oak; Nicholas Pittenger, pastor at Hillsborough, New Market and Rocky Spring; James Hoga, pastor at Franklinton; Samuel Woods, pastor at Liberty; John E. Finley, without regular charge, supplying at discretion; James Kemper, at Fleming and Johnston's Fork, Kentucky; Robert Wilson, stated supply at Washington and Germantown, Kentucky; Robert B. Dobbins, supply at Smyrna and Williamsburgh. James Henry Dickey, a licentiate, was received from West Lexington Presbytery, at this meeting. He had accepted calls from Buckskin, Concord and Pisgah. The last clause of the first verse of the first chapter of second Peter was given him for a text for a sermon; and Gal. 4: 1-7, for a lecture, as parts of trial, for ordination, to be delivered at the next meeting, at Rocky Spring. These, when delivered, were sustained, as was, also, his examination on theology, &c., and his installation was appointed for the fourth Wednesday of August, at twelve o'clock: Nicholas Pittenger to preach and

Robert G. Wilson to preside. The ordination accordingly took place August 26, 1811, and he was installed pastor of these three churches, giving one-third of his time to each. At the Hillsborough meeting Mr. Kemper was dismissed to West Lexington Presbytery, the churches of which he had charge having been put into that Presbytery by Synod. The second day's meeting, April 4th, was at the house of Richard Evans, Esq. Presbytery then often held part of their sessions at private houses, adjourning from the church.

In Presbytery at Manchester, October 3d and 4th, 1811, "a settlement on the waters of Deer Creek, which desires to be known by the name of Oak Run, and a settlement on the Ohio river, opposite the Ohio Salt Works, wishing to be known by the name of Sandy Spring Congregation, petitioned to be taken under the care of this Presbytery, and to receive supplies." Also, "a number of the inhabitants of Fayette county petitioned for supplies." "A people residing in the vicinity of Fish Lake requested that the sacrament of the Lord's Supper be administered in that neighborhood, as soon as convenient." Smyrna presented a call for the Rev. Mr. Dobbins, half of his time, which he accepted, but the installation was deferred. "The congregation of Newhope, now known by the name of the First Presbyterian Church in Chillicothe, petitioned to be allowed the whole of the ministerial labors of the Rev. Robert G. Wilson, their present pastor, and that, in order to this, the pastoral relation between Mr. Wilson and the congregation of Union be dissolved. Mr. Dickey was therefore ordered to give notice of this to the congregation and cite them to appear, at our next stated session, to show cause, if any they have, why the prayer of said petition, may not be granted."

At the next meeting, which was in Chillicothe, April 1st and 2d, 1812, "the prayer of the petition was granted, so that from and after the first day of June the Rev. Robert G. Wilson is dismissed from the pastoral charge of Union congregation and directed to devote the whole of his ministerial labors to the First Presbyterian congregation in Chillicothe."

The money reported at the Manchester meeting, for missionary purposes, was one hundred and three dollars and eighty-seven and a half cents, an increase that no doubt the Presbytery congratulated themselves upon, especially since now, the Miami Presbytery having been laid off, though fewer in number, they gave much more than before. It was also now ordered "that, at each Spring meeting, each member of Presbytery, who is settled by a call, or as stated supply, shall contribute thirty-three and a third cents on every hundred dollars promised to him for his annual support, and that all the other

members, whether preachers, or lay-members, shall, at each Spring meeting, be requested to contribute according to their several abilities and inclinations, to a Presbyterial fund, and that as soon as the money raised by these means will, after meeting other Presbyterial expenses, enable the Presbytery to pay for the printing of some small religious tracts; the profit arising from the sale of such tracts shall be added to the fund." "The members of Presbytery then contributed to the fund seven dollars and thirty-seven and a half cents, out of which the treasurer was ordered to pay eighty-seven and a half cents for a Presbytery book, and to defray our quota of Synodical expense." This first contribution was not to take into consideration the assessment, but each member was left free to give as he was able and inclined.

"On motion, it was resolved that the Stated Clerk of this Presbytery be ordered to give notice to the Synod of Kentucky that the Presbyteries of Washington and Miami, with the Presbytery of New Lancaster, under the care of the Synod of Pittsburgh, will apply to the next General Assembly to form them into a New Synod." They also appointed the Rev. Robert Wilson a missionary for one month, in that part of the Presbytery which lies within the State of Kentucky, and the Rev. Robert Dobbins for one month, "to be spent on Todd's Fork, Oak Run, and Washington, Fayette county, (now first mentioned,) and the neighboring settlements."

At the meeting in Chillicothe, April 1-2, 1812, West Union, Manchester and Cabin Creek presented calls each for one-third of the Rev. Mr. Williamson's time, which calls he accepted, and the fourth Wednesday of August, which was the twenty-sixth of that month, was appointed for his installation. James Gilliland to preach, and Robert Wilson to preside. Robert B. Dobbins was also on the committee, it being then the custom to appoint a third man to act as the alternate of either who should fail to be present.

"A petition was presented by the inhabitants of Hamilton township, Warren county, praying to be known on the minutes of Presbytery, by the name of Bethel congregation, and to receive supplies." "A petition also from a settlement, on White Oak Creek, desiring to be known by the name of Nottingham, and praying to have supplies and the administration of the Lord's Supper, was handed in and read."

"The congregation of Harmony verbally petitioned, for supplies and the administration of the Lord's Supper."

"A petition from some inhabitants of Fayette county desir-

ing to be known by the name of Washington congregation and praying for supplies was handed in and read. Also a petition was handed in from a settlement, on White Oak, Highland county, praying to be known on our minutes, by the name of the Presbyterian church of White Oak and to be allowed the one-fourth of the ministerial labors of the Rev. John Boyd for one year." Mr. Boyd was received from the Presbytery of Lancaster, at this meeting, and made stated supply at Straight Creek, for one-half of his time. Messrs. Robert G. Wilson and Wm. Williamson, were made a committee to draft a petition, to the General Assembly, praying the erection of a new Synod to be composed of the Presbyteries of Miami, Lancaster and Washington, which they did and the petition was ordered to be sent. The Presbytery also voted against making such change, in the constitution of the church as would make it their duty, before ordaining a candidate as an evangelist, to ask advice of Synod or General Assembly thinking it "inexpedient and unnecessary to adopt any additional rules on this subject."

In Presbytery, at Red Oak, October 7-8, 1812, the committee previously appointed reported that they had installed the Rev. Robert B. Dobbins, pastor at Smyrna and Williamsburgh, on the 29th of June. The Rev. John Boyd preached the sermon from 2nd Cor. 6:1. The Rev. Nicholas Pittinger presided and gave the charge.

At Rocky Spring April 7-8, 1813, Presbytery again sent a petition for a new Synod and reported nine hundred and one communicants in their churches, eighty-four of whom had been received that year; there were fourteen adults and one hundred and sixty-two infants baptized. Robert G. Wilson, James H. Dickey and elder Samuel Finley, were appointed a committee to draft a plan for a Bible Society. Some settlers on Sunfish petitioned, praying for supplies.

In Presbytery at Washington, Kentucky, October 5-7, 1813, the Rev. John Andrews, who had been present, at the last meeting, as a corresponding member, was received from the Presbytery of West Lexington. At this, as well as at the previous meeting, each member was appointed to give ten days in Missionary work and the places where the work was to be done were specified. The plan for a Bible Society, presented by the committee appointed before, was adopted. "The Scioto Bible Society," was the name chosen. A meeting was appointed at

West Union, "the last Wednesday, in next January, to be opened, with a sermon, by the Rev. James Gilliland," who was to preside until officers were chosen. R. G. Wilson, John Andrews and Samuel Finley, elder, were appointed a committee to prepare subscription papers and have the constitution printed and circulated as extensively as possible. The Rev. James Gilliland had, when attending the meeting, of the General Assembly, bought, for the Presbytery, from Dr. Romeyne, and Bradford, books and tracts, costing twenty dollars and forty two cents, with charge of fifty cents for box and three dollars thirty three and a third cents for carriage, and now these books were divided. As this division is curious and interesting, I copy it from the minutes. "Of the 50 copies of 'The report of the committee, on the disciplining of baptized children,' Messrs. John E. Finley and John Andrews, having no pastoral charge, and not being in the habit of supplying in the vacancies, that they be allowed each one copy, and that the other members of Presbytery, be allowed four copies and that the remaining copies be distributed among the vacancies. Of 24 'Buck's Enquiries,' one to be allowed to Mr. Finley and one to Mr. Andrews, and two to each of the other members, and the remaining copies to Bethel and Alexandria congregations. Of the 36 dozen tracts, three copies be allowed Mr. Finley and three Mr. Andrews, and 39 copies to each of the other members. That the two copies of 'Zion's Pilgrim' and the three copies of the 'Village Sermons,' be committed to Mr. Gilliland, to sell, at the Philadelphia price. Of the 'Sermons to Children,' 'World Displayed,' 'Visit to the House of Mourning,' 'Walks of Usefulness' and 'Force of Truth' one be allowed to each of the members." Thus far the distribution was made, by Mr. Williamson; then, on motion, it was resolved that the remaining copies of the "Report of the committee on the disciplining of baptized children" be forwarded to Mr. Josiah Morton, Alexandria; Mr. Hampton Big Bottom; Major Samuel Waddle, Washington; Major James Withroe, Oak Run; David Bay, Harmony; —— Union; Mr. Isaac Spence, Bethel; to each one a copy." It was the duty of the members to sell the books, at retail Philadelphia prices, and the tracts at 25 cents per dozen, but when they found any persons desiring to read but unable to purchase, they were either to lend, or give as they thought expedient, and give account to Presbytery, of what they did. Any money got from sales, was to be put in the Presbyterial fund. It was ordered that the

members of Presbytery, as directed by the General Assembly, make inquiry respecting families destitute of the Holy Scriptures and report, in writing to the next stated meeting. When these reports came in, it was found that some families were thus destitute, but not so many but that the Presbytery thought they could, without outside help, supply them.

At the meeting in Buckskin church April 6-8, 1814, the Rev. Samuel Baldridge was received again into Presbytery, on a certificate from the Presbytery of Miami. At the meeting at Concord October 11-13, of the same year, he was made stated supply at Washington for half, and at London for one-quarter of his time, and in Presbytery at West Union April 8-9, 1818 was dismissed to the Presbytery of Lancaster. John Poage Campbell was received again, from the Presbytery of West Lexington. "A people at the head of Straight Creek and the West Fork of Brush Creek, desiring to be known by the name of Hopewell, petitioned for Supplies." The term of eight days for missionary work was again restored. "On motion it was resolved: That the Stated Clerk be directed to write a letter to the General Assembly, again urging the division of the Synod of Kentucky and the making of a new Synod."

At the meeting of the Assembly in 1813, when the Presbyteries of New Lancaster, Washington and Miami had petitioned, for this division, the Assembly did not feel at liberty to make an immediate division of the Synod, because the Synod itself had decided against the request of the petitioners, but it was "Resolved that the Assembly recommend, to the Synod of Kentucky, to reconsider their proceeding in this case, and if consistent with their views of the interests of the churches, within their bounds, to take, at their next meeting, the order necessary to open the way for a division of said Synod by the General Assembly, or otherwise to exhibit to the next Assembly, their reasons against the division. When, therefore, the Assembly met in 1814, the following action was taken: "The committee to which were referred the petition of the Presbytery of Lancaster, for the division of the Synod of Kentucky and a resolution of the Synod on the same subject, reported in favor of the petition; and it was "Resolved, by the Assembly, that the Presbytery of Lancaster be separated from the Synod of Pittsburgh, and the Presbyteries of Washington and Miami be separated from the Synod of Kentucky, and be erected into a new Synod, and be called by the name of the Synod of Ohio, to meet at Chillicothe on the last Thursday of October next; that the Rev. Robert G. Wilson, or in case of his

absence, the senior minister present, open the Synod with a sermon and preside till a new Moderator be chosen." Minutes 1814. The Synod had 29 ministers and 81 congregations. The Presbytery of Washington had 13 ministers and 28 congregations. In the "Narrative of the State of Religion," presented to the Assembly, the same year, it is stated that, "During the year past, Bible Societies have greatly increased in number and utility. Few districts of our country are now without them." Davidson says that in 1814, "Messis. Daniel Smith and Samuel J. Mills visited Kentucky and the South West," "with a view to distribute copies of the Holy Scriptures, to form Bible Societies, and to organize churches. It may give a vivid idea of the destitution of the means of grace which fell under their observation, to state that they spent two Sabbaths in a certain town in Kentucky, then containing two or three thousand inhabitants, without being able to collect a congregation for the worship of God. The negroes were standing in groups in the streets, laughing and swearing; the boys playing and ballooning; the men in the outskirts of the town, shooting at pigeons, of which immense flocks were flying over the place: the more respectable class of gentlemen riding out for amusement. In short, the only peculiar mark of attention by which the Sabbath day was distinguished, was, that there was more noise, more profanity, and more wickedness, than on any other day of the seven. It is gratifying however to be able to add, that ten years afterward there were three large and flourishing churches planted in that very town."

At the Buckskin meeting, also, Presbytery ordered that one thousand copies of Lyman Beecher's sermon on Reformation of Morals, Practicable and Necessary," should be printed and distributed among the members, to be sold and the money put into the Presbyterial fund, which, it will be remembered, was to be partly used for publishing religious tracts, &c. At Concord, October 11-13. 1814, James Hoge paid to the Treasurer one dollar, the amount of his annual contribution to the Presbyterial fund, which would make it appear that the sum annually promised him was three hundred dollars. In another place I find that James Gilliland, Robert B. Dobbins, Nicholas Pittinger, Wm. Williamson James H. Dickey and John Boyd, each paid one dollar; from which it would appear that three hundred dollars was a very fashionable salary, in this Presbytery. Indeed the only variation was that R. G. Wilson paid two dollars, and J. Andrews, who was not in the active work of the ministry gave one dollar and seventy-

five cents. An inquiry was made at the Concord meeting: "If a ruling elder should depart from one church and join some other without notifying the church to which he belongs, what is the duty of the session concerning him?" To which Presbytery gave the very brief but comprehensive and explicit answer, "Suspend him." They did not always, however, give such answer as this, for in session at Red Oak, April 1816, the following question was proposed: "Is it proper to give a person a certificate of his good standing in the church, who lives near the meeting house and is not going to move away into another congregation?" To which Presbytery answered, "That any person applying for a certificate, who is entitled to one, may and ought to have it, provided the session think it necessary." I do not know what the inquirer thought of the answer, though to me it seems only to decide that living near a meeting house, and persisting in it, will not necessarily keep a man from getting a certificate.

At Nazareth, April 5-6, 1815, Red Oak's call for three-fourths of Mr. Gilliland's time was withdrawn and a call for his whole time was presented and accepted. "A petition from the inhabitants in and around Bainbridge, on Paint Creek, praying to be known on our minutes by the name of Paint congregation, and to have appointed them as many supplies as possible was presented and read," and Mr. Gilliland and Mr. Williamson were directed to "put in, each, two days of their missionary tour, in that place." Mr. Andrew W. Poage was taken under care of Presbytery as a candidate and was given as a subject for Latin exegesis: "De Statu animae post corporis mortem." Mr. Poage attended the succeeding meetings of Presbytery, passing his various trials, went to Princeton one year and was licensed August 7, 1817, in Presbytery at Rocky Spring. His trial sermon was from Eph. 2:8.

The Presbytery held a meeting at Chillicothe, October 17-25, 1815. This meeting lasted from Tuesday until the next Wednesday, though there were no sessions Saturday or Sabbath, which I presume were given to devotional services, though it is a curious fact that there is nothing said in the minutes about this, merely the fact of adjournment from Friday until Monday being noted. At this meeting the death of the Rev. Samuel Woods was reported. Mr. Woods was born in Cumberland county, Pennsylvania, was a brother of the Rev. Wm. Woods, who, from 1797 to 1830, was a pastor in Allegheny county, Pennsylvania. He graduated from Dickinson College in 1802, and was licensed by the Presbytery of Ohio, October 17, 1805. At the time of his death he was pastor of Liberty, on Darby, Dela-

ware county. He was in his 37th year when he died, April 27, 1815. He preached Sabbath 16th, and on the evening of the 18th was taken with pleurisy, which baffled all medical aid. His funeral was attended by the Rev. James Hughes, of Urbana. It was ordered, also, at this meeting, "that, whereas, the General Assembly did, at their last meeting, set off the tract of country between Licking and the Ohio rivers to the Presbytery of West Lexington and Synod of Kentucky, a dismission and recommendation of the Rev. Robert Wilson, as a member in good standing, be forwarded to him by the Stated Clerk."

Mr. Wilson was born in Western Virginia in 1772. He came to Kentucky as a missionary in 1793, and on the expiration of his missionary work, married and settled in Washington, where he remained till his death, October 31, 1822. He was an able and estimable man, and while his labors were greatly blessed in his own charge, "it was through his unwearied exertions that the churches of Augusta and Maysville were organized; and those of Smyrna and Flemingsburg owed to him their preservation when languishing without a pastor."

The Assembly had, on petition of the Synod of Ohio, made the Ohio river the dividing line between the Synods of Ohio and Kentucky. The action of the Assembly, as recorded in the minutes of 1815, was as follows: "A petition from the Synod of Ohio, praying that an alteration of the line dividing that Synod from the Synod of Kentucky, so that the Ohio river shall be the line dividing the two aforesaid Synods, was overruled. The prayer of the petition was granted, it being understood that the connection now subsisting between the congregations of Cabin Creek and the Rev. William Williamson be not thereby affected, agreeably to the petition of the elders of said congregation, which had been forwarded to the Assembly and read."

"It was ordered that Treacle's Creek be known on our records as a congregation, instead of Harmony." Micaiah Fairfield, a licentiate of the Presbytery of Ohio, was appointed to itinerate as a missionary within our bounds, for three months, and report to the Committee of Missions."

At Red Oak, April 31 and 4th, 1816, London, Treacle's Creek, Paint and Bethel, petitioned for supplies. Union presented a petition, praying "to be permitted to continue among them, for one year, the ministerial labors of the Rev. Wm. Jones, of the Presbytery of Lancaster," which was granted. "On motion, resolved, that the congregation of Nazareth, which has moved its place of worship to the town of Hillsborough, be hereafter known on our records by the

name of the First Presbyterian Church of Hillsborough." The Rev. Samuel Baldridge was made stated supply at Treacle's Creek and London. The Rev. John Boyd was dismissed to the Presbytery of Miami. He had preached at Straight Creek and White Oak most of the time that he was member of Presbytery, generally preaching at Straight Creek half of the time and at White Oak one-fourth. He died at Indian Creek, near Hamilton, August 20, 1816, in the forty-eighth year of his age. He was sick about two weeks with bilious fever. Matthew G. Wallace preached at his funeral from Rev. 14:13, "Blessed are the dead that die in the Lord." He was very acceptable to the Indian Creek congregation, who deeply lamented his loss. He left a wife and eight children.

"The Presbytery having engaged to support Mr. Wm. C. Blair, a pious young man, while obtaining a collegiate education at Washington College, Pennsylvania, where his expenses will probably be not less than two hundred dollars per annum, it was determined, by vote, that each settled member of Presbytery be held bound for eight dollars out of each hundred of salary promised, to be paid annually to the Presbyterial treasury, so long as it may be needed for the above purpose." This of course they expected to collect, in great part, from their congregations. Do we give that much now to the Board of Education?

The Presbytery seem, however, to have found that assessment rather large, for at the meeting held at "Buckskin Meeting House," April 2d and 3d, 1817, it was ordered "that for the purpose of educating poor and pious youth for the ministry, the members of this Presbytery be held responsible for six per cent. on the sums promised to them respectively, instead of the eight per cent. required the last year." At this time, also, "the congregation of Buck-skin requested leave to be known hereafter, on the records of this Presbytery, by the name of Salem, to which the Presbytery agreed." "A petition from the town of Ripley, on the Ohio river, formerly a part of Red Oak congregation, praying to be recognized as a separate congregation, was presented, read and granted." "A petition from a people on Eagle Creek, praying to be known on our minutes by the name of Eagle Creek congregation and to receive supplies, was brought in and read and granted." Eagle Creek, however, had appeared at the first meeting of Presbytery, and Mr. Dunlevy had, at a meeting at Cabin Creek, April 8th and 10th, 1800. accepted a call to that church; Presbytery had also met there, October 6-8, 1801. But the church had been broken up by the troubles connected with, and springing from, the New Light schism, and, as we have seen, preacher and

people had gone with the Shakers, and now this was a different church, and was in Brown, while the other was in Adams county. At this Buckshin meeting Franklinton withdrew the call for three-fourths of Mr. Hoge's time, and presented one for his whole time, which he accepted.

At Rocky Spring, August 6th and 7th, 1817, the Rev. R. G. Wilson resigned the office of Stated Clerk and the Rev. James H. Dickey was elected in his place. The Rev. Reuben White was received from the Presbytery of Winchester. James H. Dickey asked that Presbytery should dissolve the relation between himself and the church of Pisgah. Notice was sent to the church to appear at the next meeting. At Chillicothe, October 1st and 2d, 1817, Mr. Dickey renewed his request, and, the congregation giving their consent, through Mr. Benjamin Blair, the relation was dissolved. The congregation of Hillsborough, (formerly Nazareth,) requested leave to withdraw their call to the Rev. N. Pittinger, in order to their presenting to him a new call. On inquiry it appeared that it was a mutual agreement between Mr. Pittinger and the congregation. The request was therefore granted and the call from Nazareth congregation was withdrawn, and that from Hillsborough was presented to Mr. Pittinger and by him accepted. New Market and White Oak asked that the Rev. Reuben White be appointed to supply them; but as they had made no arrangement for his support, Presbytery did not appoint him, but left him at liberty to supply them as he thought best.

At the next meeting, at West Union, April 8-9, 1818, they presented calls; New Market, for one-half and White Oak, for one-fourth of Mr. White's labors, which he accepted and his installation was appointed for the first Wednesday of June, at the house of Mr. J. Davidson: Gilliland to preach and Williamson to preside. As the report that was made afterward by this committee, may be interesting I have copied it. "The committee to install the Rev. Reuben White, in the congregations of New Market and White Oak, report to the Presbytery, that, agreeably to appointment, they met at the house of John Davidson, Esq., on the 3d day of June 1818, and performed the duty assigned them. A respectable number of both congregations attended. The installation sermon was from 1st Thes. 5: 12, 13. The questions in our form of government appointed to be put, in such cases, were put to the minister and people and by them answered in the affirmative. After which a solemn and appropriate charge was delivered to each, and the whole concluded with prayer." "JAMES GILLILAND, C. C."

I wondered why he was not installed in the church building

and had about come to the conclusion that Mr. Davidson lived half way between the two churches, and that his house was chosen therefore, for convenience, when another and what seems a probable explanation occurred and that is that perhaps they had no church building.

At the West Union meeting, also, calls were presented for Mr. Dickey from Salem and Concord, each for one-sixth part of his time; this was a division of the third that Pisgah formerly had. Why they did not at once present calls each for half his time, as they did at the next meeting, is more than I can understand. "The Rev. Wm. Dickey, of Muhlenburgh Presbytery, having moved into the bounds of this Presbytery, with a view to settlement, informed us that the Presbytery to which he belongs, having failed to meet, on their adjournment, he had not been able to obtain a dismission." "Presbytery, therefore resolved, that though they cannot receive him as a member, yet from their general acquaintance with Mr. Dickey, they will acknowledge him as a brother, in good standing, providentially sojourning among them and bound to attend to the duties of a minister of the gospel, until he shall obtain a regular dismission." Not being able to appoint him stated supply, as requested by the congregations of Washington and Pisgah, they permitted them "for the present, to obtain his ministerial labors, on such terms as shall be mutually satisfactory." "An agreement by the congregation of Washington and a petition founded on that agreement, that the said congregation be divided and that the upper division be taken under the care of Presbytery, as a separate congregation, by the name of Bloomingburgh, was presented and granted." "A petition was received from a number of people, residing on the Rocky Fork of Paint Creek and on Brush Creek, praying to be taken under the care of Presbytery as a congregation and to be known by the name of Ebenezer." This petition was granted. In Presbytery at Salem, August 26-27, 1818, the pastoral relation existing between the Rev. Robert B. Dobbins and Smyrna was dissolved. Also, on account of failure of his health, the Rev. Wm Williamson resigned the pastoral charge of West Union and Cabin Creek, but at their request was permitted to supply them, at discretion, until the next meeting of Presbytery. Mr. White was now preaching at Eagle Creek, the fourth part of his time.

At the meeting at Red Oak Church, April 7-8, 1819, Manchester presented a call for half the labors of Wm. Williamson, as he had continued to preach there after the relation between him and West Union and Cabin Creek was dissolved; this was, in reality, but

a change of the old call which had been for one-third of his time. The relation between the Rev. Robert B. Dobbins, and the church at Williamsburgh, was dissolved, and after this, though for a long time a member of Presbytery, he was not again installed as pastor of any of the churches. At Hillsborough, September 29-30, 1819, he was made stated supply at Nevill, for one year, for one-quarter of the time. In Presbytery at Manchester, April 5-6, 1826, he was permitted to supply White Oak, for one year, for as much of his time as may be convenient; then, in 1827, he was made stated supply there, for one year, and continued there until in Presbytery at West Union, April 6-8, 1830, when he was dismissed to the Presbytery of Cincinnati. But in Presbytery at Red Oak, April, 1-4, 1834, he was received again from that Presbytery, and finally in Presbytery at Salem, September 29-30, 1835, he was dismissed to the Presbytery of Schuyler, after which he does not again appear on the records.

In Presbytery at Hillsborough, September 29-30, 1819, Mr. James Coe, a licentiate of the Presbytery of Redstone, who was licensed at Greensburgh October 22nd, 1817, was received and appointed to spend ten days on Brush Creek and Sunfish. When he came into our Presbytery it was in answer to a petition sent in, April 7th, from West Union for his services for one year, he was dismissed from Redstone to our Presbytery April 20th, 1819. The pastoral relation between the Rev. Nicholas Pittinger and the churches of Hillsborough and Rocky Spring was dissolved. Andrew W. Poage, licentiate, was dismissed to the Presbytery of Miami. The Rev. Wm. Dickey was received from the Presbytery of Muhlenburgh, and accepted a call for the whole of his ministerial services from Washington and Bloomingburgh, and the time for his installation was fixed for the second Saturday of November, 1819; The Rev. James H. Dickey to preach and Dr. Robert G. Wilson to give the charge; this was attended to on the day and by the persons appointed. In his appointment to this service the title Dr. is for the first time in the minutes given to Mr. Wilson.

Wm. C. Blair a student in Princeton Theological Seminary, was taken under the care of Presbytery and parts of trial assigned him. In Presbytery at Columbus, October 19, 1820, Mr. Blair was dismissed to the care of the Presbytery of New Brunswick. He was received again from that Presbytery in Presbytery at Hillsborough September 24-27, 1822, and, as he had been appointed a missionary to the Chickasaw Indians by the Missionary Society of the Synods of South Carolina and Georgia, he was ordained. The Rev.

James Gilliland preached from Prov. 11:13, and Dr. R. G. Wilson gave the charge. He was ordained September 27, 1822. In Presbytery at Chillicothe, May 5, 1824, he was dismissed to the Presbytery of West Tennessee. He was a graduate of Jefferson College and spent two years in the Theological Seminary, at Princeton. At the Hillsborough meeting, Reuben White was made stated supply, for one-fourth time, at Eagle Creek, for one year; this, with his pastorate, would take all his time.

The next meeting was at Salem, April 5th and 6th, 1820, where the Rev. John Ross was received from Red Stone Presbytery, and Straight Creek and Ripley petitioned each for half his time, until the next meeting of Presbytery. John Ross had been ordained and installed pastor at Somerset, in Red Stone Presbytery, December 3, 1817, and was dismissed from that charge and to our Presbytery in the meeting at Mount Pleasant October 20, 1819. He was born in Ireland; graduated at Middlebury College; spent two years in Princeton Seminary, and after leaving our Presbytery was pastor at Muncie and Milton, Indiana. James Coe was made stated supply at West Union, for two-thirds of his time, for half a year, with leave to spend part of his time out of the bounds of Presbytery. The Rev. Nicholas Pittinger was dismissed to the Presbytery of Miami. The Washington Education Society, auxiliary to the society under the care of the General Assembly, was organized according to a recommendation of the Assembly to the Presbytery. It appeared, on a call of the members, "that the gospel had been preached during the last year, and attended to by the people with regularity. Catechetical instruction, particularly of the youth, in Bible classes, had been generally attended to; the concert of prayer is almost universally attended; most churches have their weekly prayer meetings and the Lord's Supper frequently administered; but no special awakenings have taken place and there is much cause to complain of stupidity and deadness."

At the meeting at Red Oak, September 27th and 28th, 1820, "a petition from the town of Greenfield and vicinity, praying to be taken on our minutes as a congregation, by the name of Greenfield, and to have the three-fourths of the ministerial labors of the Rev. Samuel Crothers, was presented and read." Mr. Crothers was received from the Presbytery of West Lexington, and the petition of the Greenfield people was granted. The Greenfield church was organized June 24, 1820, with sixty members, twenty-five of whom were former members of the Hop Run church. The first elders were Elijah Kirkpatrick, Wilson Stewart and Hugh Ghormley. "A petition from some inhab-

itants of Ross county, living on Indian Creek, praying to be known on our records as a vacancy by the name of Indian Creek, and for supplies, was handed in, read and granted." This seems to be a vacancy yet, but not now known on our minutes. John Ross was made stated supply at Ripley and Straight Creek, until the next stated meeting. Hillsborough and Rocky Spring petitioned for the ministerial labors of the Rev. S. D. Hoge for six months and that his labors be equally divided between them. Mr. Hoge was of the Presbytery of Winchester and was present at the meeting as a corresponding member. The congregations were permitted to employ him.

At the next stated meeting, which was in Hillsborough, April 3-6, 1821, he was received into this Presbytery on a certificate from the Presbytery of Winchester and accepted calls from Hillsborough and Rocky Spring, each for one-half of his time; and it was "ordered that Messrs. Samuel Crothers and James H. Dickey be a committee to install the Rev. S. D. Hoge, pastor of the churches of Hillsborough and Rocky Spring; that for that purpose they meet at Rocky Spring on the 26th of May next, at twelve o'clock; that Mr. Dickey preach the sermon and that Mr. Crothers preside and give the charge." Mr. James Coe was dismissed to the Presbytery of Miami as a licentiate in good standing. He was afterward pastor of Piqua. Messrs. Wm. Williamson, James Gilliland and John Ross were appointed a committee to install the Rev. Dyer Burgess, at West Union, the fourth Wednesday of this month, April, 1821; Gilliland to preach, Williamson to preside and give the charge, and Ross his alternate. Mr. Burgess had been received from the Presbytery of Miami, at an intermediate meeting held in Columbus October 19, 1820. The Rev. John Ross was left at liberty to supply Straight Creek and Ripley, they having petitioned for him, until the next meeting.

"The inhabitants of New Richmond and Susanna presented a petition praying to be taken under the care of Presbytery as a congregation, to be known by the name of New Richmond and Susanna." Their request was granted. The Rev. S. Crothers was continued as supply at Greenfield, for three-fourths of his time, for six months. In Presbytery at West Union, September 19th and 20th, 1821, the Rev. James Robertson was received from the Presbytery of Lancaster and accepted calls from Treacle's Creek, Upper Liberty, (now Milford Center,) and Lower Liberty, each for one-third of his time; and Messrs. James Hoge, William Dickey and Samuel Crothers, or any two of them, were appointed a committee to meet at Lower Liberty, on the 9th day of November next, to install Mr. Robertson pastor of

these congregations. Mr. Crothers was appointed to preach the sermon and Mr. Wm. Dickey to preside and give the charge, and Mr James Hoge was appointed the alternate of either of them who may fail to attend." Dr. Moore, in History of Columbus Presbytery, spells the name Robinson and says that he had been ordained in 1808, but does not say by what Presbytery. Ripley and Straight Creek petitioned for supplies, and John Ross had leave to travel out of bounds. The congregations of Bethel and of the settlers on Obanion Creek were granted leave to apply to the Presbytery of Miami for supplies. The Rev. James Hoge asked leave to resign the pastoral charge of Franklinton church. "Whereupon, ordered that the congregation be cited to appear, by their representative, at our next meeting, to show cause, if they have any, why the request should not be granted." At the next, an intermediate meeting, at Chillicothe, October 18, 1821, "the Rev. James Hoge renewed his application for leave to resign the pastoral charge of Franklinton congregation, from and after the first day of January next: and the elder from that congregation having informed Presbytery that the church offered no objections, it was ordered that the request be granted." This was, I suppose, a resignation pro forma, the congregation of Franklinton having changed their name to the First Church of Columbus, and moved across the river; for Dr. Hoge is always spoken of as pastor of the First Church of Columbus, for about fifty years. Dr. Moore says of him: "James Hoge, D. D., was born in Moorfield, Va., in 1784. His studies, both classical and theological, were pursued under the direction of his father, Moses Hoge, D. D. He was licensed to preach by the Presbytery of Lexington, Virginia, April 17th, 1805. \* \* \* His whole life was spent here. The Presbytery of Columbus was moulded by him. He was a power in the community, which he saw grow from a wilderness into a populous city. He was released from his charge June 30th, 1857, but continued to labor as he had opportunity almost to the time of his death." He died September 22d, 1863.

The church at Franklinton was organized in February, 1806. "For the first eight years the First Church worshipped exclusively at Franklinton, (Columbus, on the east bank of the Scioto, not being settled until 1812.) In 1814 a log building, twenty-five by thirty, was erected on Spring street near Third, and the services were alternated between Franklinton and Columbus. In 1821 the population of the latter was 1,400. A new house of worship had been built on the corner of Town and Front. The name of the congregation was changed to "The First Presbyterian Church of Columbus." In

June, 1822, "the congregation requested that Rev. James Hoge be appointed their stated supply until January 1, 1823." \* \* \* A new call was made out and accepted by Mr. Hoge, June 26, 1823, "in place of the former call, which was withdrawn in consequence of the change of the name of the church and their place of meeting." "It was not deemed necessary to install him anew."—(Moore.)

At the West Union meeting, also, Mr Henry Vandeman was received as a candidate under care of Presbytery, "and was directed to prepare an exegesis on the theme, "*An Christus sit Deus?*" and a homily on the subject of Christian experience, to be delivered at the next meeting." Mr Vandeman was a member of the Concord church, and at the meeting at Concord, April 3-5, 1822, delivered the above. At Hillsborough, September 24-27, 1822, he delivered a discourse from Heb. 6:18; at Greenfield, April 1-3, 1823, a lecture on Psalm 119: 57-64. At West Union, September 30-October 3, 1823, he delivered a sermon from Heb. 11: 1, was examined and licensed October 3, and in Presbytery at Concord, April 6-8, 1824, was dismissed to the Presbytery of Columbus, where he was called to and was for many years pastor of the Delaware church. He was ordained and installed by that Presbytery October 19, 1822, pastor of Delaware, Radnor and Liberty, and in 1835, when the Presbytery of Marion was formed, was with his church assigned to that Presbytery.

As the West Union meeting was the last stated meeting of Presbytery, under the name of Washington, I will add the report of the committee appointed to designate the route of the members in fulfilling a missionary tour of eight days each, before the next stated meeting. "That Dr. Wilson spend eight days on the waters of the Scioto, above Chillicothe, on Paint and Sunfish; Mr. Williamson, eight days on Ohio and Brush creek; Mr. Gilliland two days at Ripley and six at discretion; Mr. Andrews eight days on Indian Creek and Paint Creek; Mr. Dobbins six days between White Oak and Little Miami and two at Straight Creek; Mr. James Hoge eight days on Scioto below Franklinton, and on Darby and Deer Creeks; Mr. William Dickey eight days on the headwaters of Paint, Little Miami and Deer Creeks; Mr. Robertson eight days on the waters of Darby and Deer Creeks; Mr. J. H. Dickey, eight days at Ebenezer and on Paint and Deer Creeks; Mr. Crothers eight days on the head waters of the East Fork of Little Miami; Mr. White six days between White Oak and the Little Miami and two at Straight Creek; Mr. Burgess, eight days on Brush Creek and on the Ohio above Manchester; Mr. S. D. Hoge, eight days at Ebenezer, on Brush Creek and at Ripley; Mr. Ross, eight days at discretion."

Presbytery was in the habit of appointing select, or special sessions, when requested, and they thought it expedient, a practice that was afterward forbidden by the Assembly, because ruling elders only have jurisdiction over "those whom they represent. The Presbytery therefore cannot authorize them to serve in other churches. The appointment by Presbytery of a special session, that is composed of Elders belonging to different congregations, even to try a case of discipline is entirely unconstitutional," so the Assembly decided in 1823 and 1824. As showing this custom: In Presbytery, at Salem, April 5-6, 1820, "A petition from Mr. Ebenezer Sutherland, suspended by a decision of the Session of Red Oak Church, praying for a new trial, was presented and read and committed to Messrs. Hoge, Dobbins and Keys, to report thereon." This committee reported that, in their opinion, Mr. Sutherland "had such additional light to cast upon the subject as entitles him to a new trial and they beg leave to recommend a select session." "After consideration the Presbytery adopted the above report, and Messrs. Richard Rounceville, Thomas Kirker, James Baird, John Moore and Joseph McKibben, elders, or any three of them, with the Rev. R. B. Dobbins, Moderator, were appointed to be the session to rehear the case of Mr. Sutherland, which has been adjudged, by the Red Oak Session, or any other charge that may be regularly brought against him. This select session was appointed to meet at the Red Oak meeting-house on the second Wednesday in June next at 10 o'clock A. M."

In 1820, there were in the whole Presbyterian church 741 ministers, 1299 churches 72,096 communicants, 8,021 of whom had been added in the last year.

## CHAPTER IV

"At a meeting of the Synod of Ohio, in Chillicothe, October 1821, the following resolutions were adopted, viz: "That the counties of Ross, Fayette, Highland, Pike, Adams, Brown and the eastern parts of Clermont and Clinton, shall constitute a Presbytery, called the Presbytery of Chillicothe. They shall hold their first meeting, at Concord, on the first Wednesday in April next, at twelve o'clock, and shall be opened with a sermon by the Rev. Samuel D. Hoge, or, in his absence, the senior member present, who shall also preside until a Moderator be chosen." "The following members compose the Presbytery of Chillicothe: Revs. Robert G. Wilson, Wm. Williamson, James Gilliland, John Andrews, William Dickey, James H. Dickey, Samuel Crothers, Dyer Burgess, Reuben White, Robert B. Dobbins, Samuel D. Hoge and John Ross. The records and papers of the Presbytery of Washington shall be delivered to the Presbytery of Chillicothe hereby constituted." "A true extract from the records of Synod.

ROBERT G. WILSON, Stated Clerk."

The above precedes, in the records, the minutes of the first meeting of the Presbytery under the new name; which meeting was held as appointed, at Concord, April 3-5, 1822, and was opened with a sermon by the Rev. Samuel D. Hoge, from 1st Cor. 2:2—"For I am determined not to know anything among you, save Jesus Christ, and him crucified." At the same time the Presbytery of Columbus was formed, "to consist of the counties of Pickaway, Franklin, Madison, Union and Delaware, with those parts of Champaign and Logan lying east of the line from the head of the Little Miami to the head of the Scioto." The members present at the Concord meeting, were Messrs. Robert G. Wilson, pastor of the church at Chillicothe; James Gilliland, at Red Oak; Dyer Burgess, at West Union; William Dickey, at Bloomingburgh and Washington; James H. Dickey, at Salem and Concord; Samuel D. Hoge, at Hillsborough and Rocky Spring; Reuben White, at New Market and White Oak; Samuel Crothers, who was supplying, but at this meeting accepted a call to Greenfield for four-fifths of his time, and a committee was appointed to install him, the second Saturday of May, (1822), R. G. Wilson to preside, Samuel D. Hoge to preach and James H. Dickey,

the alternate of either. Robert B. Dobbins, who seems at that time to have been without charge, was also present. The members absent were Messrs. Wm. Williamson, pastor at Manchester; John Ross without charge, who at the last meeting had been granted leave to travel out of bounds, and at this meeting was dismissed to the Presbytery of Miami; and John Andrews, dismissed at this meeting to the Presbytery of Redstone. He had been publishing a paper in Chillicothe, said to have been the first religious newspaper ever published, and of which The Banner, of Pittsburgh, claims to be the successor.

This paper was "The Weekly Recorder, a newspaper, conveying important intelligence and other useful matter, under the three general heads of Theology, Literature and National Affairs." The first number of this paper was published July 5th, 1814, and was an eight page, three column paper, the printed matter on each page measuring eight by not quite ten inches. In the first number is the following announcement. "The Weekly Recorder is published on Thursday, By John Andrews. Terms—Two dollars per annum paid within two months; two dollars and twenty-five cents at the end of six months; two dollars and fifty cents at the end of the year. No subscription received for less than one year; nor any discontinued until all arrearages are paid. A failure to give notice of the discontinuance of a subscription at the end of the year, will be considered as a new engagement. Gentlemen who procure ten subscribers and are answerable for the payment, receive their papers gratis. ~~ALL~~ ALL letters addressed to the Editor, except such as contain returns of subscribers' names, or remittance of money, must be postpaid." The last page contained advertisements, one of which announced that Mahershala hashbaz Garrison, had taken up an estray horse. I suppose that it is a misprint and intended for our old friend Mahershala hashbaz and shows that some persons then at least, kept up the good old custom of giving their children Bible names. The paper was continued at the above price, until Vol. 3, No. 1, whole number 105, when it is announced at three dollars per annum, but "From subscribers in difficult circumstances, two dollars will be received in advance, and the remaining one at end of six months." Advertisements were discontinued and while it was still an eight page and three column paper, it was so enlarged that the printed part on a page, measured eight inches and a half by ten inches and three quarters. I have looked over the first three volumes and think that, for the time, it was an excellent paper; indeed it would not compare unfavorably with many papers now published.

The elders present, at the Concord meeting, were Messrs. Archibald Hopkins, Isaac Templin, John Emory, Hugh Ghormley, Andrew Hemphill, Salmon Templin, Victor Larrimore, Abraham Shepherd and Hugh Cochran. It was a time of peace and quiet in the churches, from 1811, when the Presbytery of Miami was formed, until the first meeting of the Presbytery under the new name; for the Presbytery of Chillicothe is but the Presbytery of Washington renamed, the boundaries having been before this so changed, that Washington was in another Presbytery and in a state no part of which was in the bounds of this Presbytery. The churches had increased in numbers and in strength and were seeking in various ways for the good of men and their own upbuilding.

As has before been stated a Bible society was formed. The first meeting, when it was organized, was at West Union, January 26, 1814. Its first annual meeting was at Concord Church, on the 11th and 12th of October of the same year, and was "opened with prayer by the president, the Rev. James Gilliland; received the Reports of the Directors and Steward, and elected the officers for the ensuing year. The Directors reported, 'That they had purchased 329 Bibles, that these Bibles had been transported from Philadelphia to Pittsburgh and thence forwarded, in a boat down the Ohio, and that they were expected shortly to reach the places of their destination.' The Steward reported, 'That the receipts, for the use of the society, from the time of its organization, amounted to \$304.65, that of this sum \$244 had been employed in the purchase of Bibles and defraying the expense of carriage to Pittsburgh, leaving a balance in the treasury of \$60.65.'" The Society elected the Rev. Wm. Williamson, President; the Rev. James Gilliland, Secretary; Mr. Drayton M. Curtis, Steward; General Samuel Finley, Revds. Robert G. Wilson, John Andrews, James Hoge and James H. Dickey, Directors.

At the annual meeting, in Hillsborough, September 6, 1816, it was resolved, that a meeting of the Society be held, the third Thursday of October, to determine whether the Society should become auxiliary to the American Bible Society, or unite with others to form a State Society. This meeting was in Chillicothe, October 17, 1816, and it was "Resolved unanimously, after mature deliberation, that it is expedient that this Society become auxiliary to the American Bible Society, and that the monies collected by us, which may not, in the opinion of this Society, be necessary for the supplying of the destitute, within our bounds be solely at the disposal of that Society." The officers of the Society then were,

the Rev. James Hoge, President; the Rev. Robert G. Wilson, Vice President; Mr. John McLandburgh, Steward; Revds. Robert G. Wilson, John McFarland, J. H. Dickey, J. Andrews, and Mr. Joseph Miller, Directors. All of them, preachers to, or members in, the churches of the Presbytery, except the Rev. John McFarland who preached to, and Mr. John McLandburgh who was member of the Associate Reformed Church in Chillicothe. The American Bible Society was instituted in 1816 and, in its first annual report, dated May 8, 1817, occurs the following: "The managers are happy to state, that the following societies, in existence previous to the formation of the American Bible Society, have become Auxiliary;" In the list which follows is, "Scioto Bible Society, (Ohio) October 17th."

They were also beginning to establish Sunday Schools, as the following notice copied from "The Weekly Recorder," February 21, 1816, shows: "All those who desire to be taught, or to have their children taught to read the Holy Scriptures, are hereby informed that a number of young persons, having associated, for the purpose of teaching a Sunday School, will be employed a part of every Sabbath, in the instruction of those who may attend. Adult persons who cannot read, but who desire to learn, will receive particular attention. Parents are requested not to send small children who cannot read words of three letters, except such as have no other opportunity of learning. Black persons will have a separate room. School will open at nine o'clock in the morning, for reading, and at three, in the afternoon for catechising. It will be held in the Academy until a more central place can be obtained. Books will be furnished for those who are not able to procure them, as far as the funds of the Society will extend."

In the same paper April 10, 1816, the following appears: "It is with pleasure we announce the progress that has been made in the business of the Sunday Schools that have been recently instituted in this town, by the commendable zeal and exertions of a few young men. A school for the instruction of children on the Sabbath day was opened, not long since, by two young men, who agreed to bear an equal proportion of the necessary expenses of books, fuel, etc. They were soon joined by two others. A gentleman gratuitously furnished a load of firewood, and another generously presented five dollars, for the benefit of this school. At first it was kept in a private room, and attended by about ten or twelve children. But in four weeks the number of scholars so increased, that it became necessary to seek a more spacious room for their

accommodation. It was, therefore, removed to a large apartment in the upper story of the Academy, and the list of the pupil's names has swelled nearly to one hundred. Of the plan on which this school is conducted, the following is a sketch: The morning is chiefly devoted to reading. Such of the pupils as are able to read the Scriptures, usually read three lessons, and in the meantime are required to memorize and rehearse a select verse of each lesson. Such as are unable to read the Scriptures, are furnished with books suited to their capacities, and proper to be used on the Sabbath. The principal exercises of the evening are memorizing and reciting catechisms, psalms, hymns, etc. Eight or ten have committed to memory Brown's small catechism, which contains above two hundred plain questions with answers. This was accomplished by one in two weeks. And one has learned the Assembly's Shorter Catechism throughout, in three weeks. But besides the school of which we have now given a brief account, we are happy in being able to state, that a school has been instituted and is now kept in a lower room of the Academy for the instruction of people of color, who are considerably numerous in this place, and have heretofore had little opportunity of learning to read. This school consists of children and adults, the number of whom as their names stand on the roll, amounts to about forty. It is conducted on the same plan with the other school. The people of color generally behave well in school, are attentive to their lessons and the improvement of some is manifest."

Also in the Weekly Recorder for June 4, 1817, the following: "On Saturday the 31st ultimo, most of the teachers of the Sabbath schools, in this place, met, agreeably to previous notice, and formed themselves into a society to be distinguished by the name of "The Chillicothe Association of Sabbath School Teachers." The draft of a constitution being presented, was considered, amended and adopted; and officers for the ensuing year were elected. J. Andrews was chosen President; D. M. Curtis, Vice President; J. H. March, Secretary; D. W. Hearn, Steward; and the same persons with J. Pitkin, managing committee. This association being informed, that the Female Cent Society of Chillicothe had made a present of eighteen dollars to the teachers of the Sabbath schools in this place, for the benefit of the schools under their care, resolved, unanimously, that the thanks of this Association be presented to the Female Cent Society, of Chillicothe, through their president, for their charitable donation. The object for which this association was formed is to establish and conduct Sabbath Schools in this place,

by combined, harmonious and systematic exertion, on principles calculated to lead the scholars to the knowledge of God and the way of salvation as revealed in the Scriptures." It is an interesting fact that all the men who are named, as engaged in this, which seems not to have been for the benefit of any special church, were Presbyterians, Mr. D. W. Hearn being a member of the Associate Reformed Church. This, done in Chillicothe, I have reason to believe was also attended to all over the Presbytery.

As showing the success of this Association I will make another quotation from the Recorder of July 16, 1817: "On last Lord's day, at four o'clock P. M., the several Sabbath Schools in this town met in their respective school rooms, agreeably to a previous arrangement; and thence proceeded, under the direction of their teachers, to the Presbyterian meeting-house. They occupied and filled most of the pews in the lower part of the house. By returns that have been made to the secretary of the "Chillicothe Association of Sabbath School Teachers," the whole number of scholars belonging to the several schools is ascertained to be upwards of five hundred and twenty. The greater part of these were present on the occasion of which we are speaking. So many children, male and female, from five to eighteen years of age, we are confident, never before were collected in any house for public worship in this place. The school consisting of people of color, of various ages, which is under the care of Mr. James Hill, occupied a part of the east end of the gallery. Those seats above and below, which were not occupied by the schools, were crowded by the citizens, and the friends of religion of the different denominations. \* \* \* \* Three hymns of praise were sung, prayer was twice offered up, and an appropriate address was delivered by the Rev. William Beauchamp, first to the scholars, next to the teachers, and finally to the parents and governors of families. The whole scene was interesting and gratifying to the people who were present."

The ladies also were engaged in work. In the Recorder, April 17, 1816, under heading, "Female Cent Society of Chillicothe," is the following: "A society of this denomination has lately been organized in this town. A constitution has been adopted and subscribed by above twenty females, and there is reason to hope that the number will be considerably augmented. Agreeably to the constitution, the Society is to consist of females only, married or unmarried; and they are to be such as sustain a religious or moral character. Those who become members are required to pay one dollar, in advance, and one cent a day through the year, to be discharged quarterly. The funds

are to be distributed in the following manner: one-fourth is to be sent to the professors of the Theological Seminary at Princeton, and one-fourth to the Theological Seminary at New York, to be applied to the use of such students of divinity as may need pecuniary aid. One-fourth is to be given to such students in this state as have been received, as candidates for the ministry, by some Presbytery, and are preparing to attend either of the aforesaid seminaries, and for which they may require assistance. The remaining fourth is to be distributed in alms, for the relief of the indigent and in procuring books for poor children who may attend the Sunday-schools in this place."

In December, 1816, a similar society was formed in Washington C. H., of which the officers were a president, secretary and treasurer; membership in which was secured by signing the constitution and paying twenty-five cents quarterly. The whole object of this society was to aid in educating young men for the ministry. These societies were formed at other places in the Presbytery, as at West Union and Manchester. Local tract societies were also formed. There was also a society formed called the "Paint Association." Whether it ever accomplished much or was successful in carrying out its provisions I have not been able to discover, but a meeting was held at Hop Run church, Ross county, Ohio, October 29, 1816. A sermon was preached by the Rev. J. H. Dickey; the Rev. N. Pittinger was chosen chairman, and the Rev. Samuel Crothers, then in the Associate Reformed Church, was elected clerk, and the following preamble adopted: "We, the undersigned, inhabitants of Ross, Fayette and Highland counties, desirous of aiding in the work of training up young men for the ministry of reconciliation, do agree to associate for that purpose, and to be regulated by the following constitution." Then followed ten articles, giving the name, making provision for officers, defining their duties and prescribing as qualification for office, membership in some church, "holding the doctrine of the Scriptures as exhibited in the Assembly's Shorter Catechism." Why they stopped with the catechism I cannot tell. Members were to pay not less than one dollar annually for the support of teachers and of poor and pious young men, and not less than one dollar yearly, for three years, "for the purpose of furnishing suitable buildings and apparatus for schools, these payments to commence as soon as it shall be determined, by a general convention, to carry into effect the design of these associations." There seems to have been a society in Chillicothe, and also one in Washington, Kentucky, for educating young men for the ministry, and this was to co-operate with them.

Thus when the Presbytery met at Concord, the churches seem to

have been working, with much activity, for the moral and religious improvement of the people. But two ministers, formerly members, were left out of bounds—the Rev. James Hoge, of Columbus, and the Rev. James Robertson, who had been installed at Lower Liberty on the ninth of the preceding November. The Rev. Samuel Crothers was chosen Moderator. Although he now accepted a call and had been supplying the church there for a time, that was not the first of his preaching in Greenfield, for in 1810, he had settled in Chillicothe and preached there and to the people in the region about Greenfield. In March, 1813, he left Chillicothe, settled in Greenfield and gave the church there all his labors. Chillicothe was then his nearest post-office, and he never received a letter without paying at least thirty-seven and a half cents postage, and this after riding twenty-one miles to get it. He was at this time connected with the Associate Reformed Church. He had spent four years in the Theological Seminary, at New York, under the instruction of Dr. Mason. After living in Greenfield five years, he returned to Kentucky, where he had been brought up, his parents having removed, while he was a youth, to Lexington, Kentucky, from near Chambersburg, Pennsylvania, where Mr. Crothers was born October 22d, 1783. While he was in Kentucky, he joined the Presbyterian church and, in 1820, he returned to Greenfield, at the invitation of most of his old parishioners, who wished also to change their church relation, and now he accepted their call to be their pastor and entered upon a work that lasted during his life, a most prosperous pastorate. His installation was appointed for the second Saturday of May; Dr. Wilson to preside, S. D. Hoge to preach, and J. H. Dickey alternate. We will hear of him again and often.

The Rev. John Rankin was received from the Presbytery of Ebenezer, in Kentucky, and accepted calls from Ripley and Straight Creek, each for one-half of his ministerial labors, and Messrs. Burgess, Gilliland and Dobbins were appointed a committee to meet at Ripley on the 15th inst., (April 15, 1822,) to install him; Mr. Burgess to preach the sermon, Mr. Gilliland to preside and give the charge, and Mr. Dobbins the alternate of either who may fail to attend. Mr. Rankin was born in Jefferson county, East Tennessee, February 4, 1793. He was educated at Washington College and licensed by the Abingdon Presbytery. He was for a time pastor of Caneridge and Concord Churches in Nicholas and Bourbon counties, Kentucky, before coming to our Presbytery. He was the founder of what was called the Free Presbyterian Church of America, which excluded slaveholders from membership. This church at length united with

the New School body. Mr. Rankin died March 18, 1886, in the ninety-fourth year of his age.

Benjamin Spillman, John Pitkin and Adam B Gilliland, graduates of Jefferson College, were taken under care of Presbtery as candidates for the ministry. These all had parts of trial assigned them and attended the different meetings of Presbtery until, in Presbtery, at Hillsborough, December 3d, 1823, Mr. Spillman, having completed his trials, was examined and licensed. In Presbtery at Concord, April 6-8, 1824, he was dismissed to the care of the Presberty of Muhlenburgh and does not appear again in our records. Mr. Spillman was born in Garrard county, Kentucky, August 17th, 1796; graduated at Jefferson College in 1822, and studied theology with Dr. Wilson at Chillicothe. In 1824 he was ordained and installed, by the Muhlenburgh Presberty, pastor of Sharon church, Illinois, where he remained for two years. In 1826 he organized the church in Shawneetown, Illinois. At this time and for seventeen years he labored as an itinerant missionary, but in April, 1842, he was installed by the Kaskaskia Presberty, pastor of Shawneetown. In 1844, he became pastor of Chester church, remaining there until 1851, when he was again called to Shawneetown, where he continued to labor until his death, May 3d, 1859.

John Pitkin, who was Dr. Wilson's son-in-law, and studied theology with him, was licensed at West Union, October 3d, 1823, and in Presberty at Ripley, September 28-30, 1824, was dismissed to the Presberty of Athens, having received calls from the congregations of Waterford and Wooster. In the minutes of the General Assembly for 1888 his name is first in the list of the Presberty of Zanesville—John Pitkin, H. R., Mount Vernon, Ohio. No man to whom I wrote a letter of inquiry answered more promptly, and as the letter is remarkable for one of his age, I copy it.

MT. VERNON, O., Dec. 17, 1888.

"Dear Brother Galbraith:—The place and date of my birth was Poultney, Vermont, May 12, 1794. My academical education was completed at Chillicothe, Ohio. My collegiate course was finished at Canonsburg, Pennsylvania, and I graduated in 1821, and was ordained by the Presberty of Athens in 1825. I labored at Waterford and Wooster six years as pastor. At Dresden and Muskingum as stated supply, six years, then, until I was 75, I labored at Milfordton, with the exception of four years at Delaware.

Your Brother in the Gospel,

JOHN PITKIN."

Adam B. Gilliland was licensed, in Presberty at Concord,

April 8, 1821, and in Presbytery at Red Oak he accepted a call, from Hillsborough, where he was ordained and installed June 2nd, 1825, his sermon as part of trial, for ordination, was from Titus 3:8; James H. Dickey preached from 1st Peter, 4:11; Wm. Dickey presided and gave the charge. This relation, then constituted, was dissolved, at Mr. Gilliland's request, the church concurring, in Presbytery, at West Union, April 1-3, 1828, and Mr. Gilliland was dismissed to the Presbytery of Cincinnati, at Greenfield, October 9-10, 1828.

It was also resolved, at the Concord meeting, "That it be a standing rule of this Presbytery to appoint, at each meeting, two members to preach, at the subsequent meeting, on certain specified subjects in theology; provided, always, that the delivery of these discourses shall not interfere with the business of Presbytery." John Ross was dismissed to the Presbytery of Miami.

The next meeting of Presbytery was at Hillsborough, September 24-27, 1822. At this meeting which was mostly taken up with hearing parts of trial of the candidates, "The churches of Ripley and Straight Creek presented their annual reports varying in point of phraseology from the form prescribed by the General Assembly, using the words, 'on profession of faith,' for 'on examination' and in relation to baptism, for 'adults'; and the words 'of believers households,' for 'infants,' wherefore, resolved: that these churches be directed to conform to the form prescribed, by the Assembly." "The Rev. John Rankin entered his dissent from the judgment of Presbytery directing the sessions of Ripley and Straight Creek to make their annual reports according to the form prescribed, by the General Assembly." And because he did it, I have noticed this, as indicative of his character in always standing up and fighting for what he thought right and proper, in little, as well as in greater things, indeed nothing seemed little to him that he thought wrong and everything was wrong that did not agree with his ideas.

At the meeting at Greenfield, April 1-3, 1823, the following action was taken: "On account of the languishing state of religion among us; Resolved, that the third Thursday, of the present month, be set apart as a day of fasting, humiliation and prayer."

At West Union, September 30, October 3, 1823, the pastoral relation between Wm. Dickey and the congregations of Washington and Bloomingburgh was dissolved and Mr. Dickey was "directed to bestow one-half his ministerial labors, at Bloomingburgh, until the next semi-annual meeting of Presbytery." "A petition was received from sundry persons in and around Wilmington, praying

to be received under the care of this Presbytery as a congregation to be known by the name of Sharon." Their request was granted. "A petition was presented to the Presbytery by a number of persons living in Georgetown and its vicinity, praying Presbytery to give them leave to form a church in that place;" granted, and they asked for supplies. In Presbytery, at Hillsborough, December 3, 1823, the Rev. S. D. Hoge requested that the pastoral relation between him and the Hillsborough and Rocky Spring churches be dissolved and the churches consenting, "Therefore, Resolved; That the pastoral relation existing between the Rev. S. D. Hoge and the above congregations be dissolved, and it is hereby dissolved and that Mr. Hoge be dismissed from this Presbytery to join the Presbytery of Athens." The Rev. Samuel Davies Hoge was born in Shepherdstown, Virginia, in 1791. He graduated at Hampden Sidney College, in 1810, studied theology with his father, the Rev. Moses Hoge, D. D., and was licensed to preach by the Hanover Presbytery, May 8, 1813. He was installed in 1816, by the same Presbytery, pastor of the churches of Culpepper and Madison, in Virginia, and preached to them until April, 1821, when he removed to Ohio. When he left our Presbytery he had accepted the Professorship of Mathematics and Natural Philosophy in the Ohio University, at Athens. He died in 1826. At the request of the Rev. Reuben White the pastoral relation existing between him and the congregations of White Oak and New Market was dissolved and Mr. White was granted leave to travel out of bounds, until the next meeting.

At Concord April 6-8, 1824, the Rev. Nicholas Pittenger was received from the Presbytery of Miami and left at discretion, as to the disposal of his time, until the next meeting of Presbytery. The Rev. Wm. Dickey was made stated supply, at Bloomingburgh, for three-fourths of his time, for one year, the congregation agreeing to pay him three hundred dollars for his services. In Chillicothe, May 5, 1824, "A letter was received from a committee of the Board of Trustees of the University of Ohio, informing Presbytery, that the Rev. Robert G. Wilson, D. D., had been unanimously elected to the presidency of that institution, and requesting that he be dismissed from his pastoral charge and from this Presbytery, that he may enter upon the duties of the office to which he has been chosen. On inquiry it appeared, that the congregation of Chillicothe had been duly apprized of the application, and they, in a written memorial expressed their strong attachment to their pastor, and regret at thought of separation and their unwillingness to assent to it; yet deemed themselves bound to submit to the decision of Presbytery."

Dr. Wilson having expressed his views of the case, and referred it to Presbytery withdrew, as did also Mr. John Thompson, elder, from Chillicothe. A resolution was then made to grant the prayer of the petition and after deliberation and prayer to Almighty God, for direction, it was carried in the affirmative. "Therefore, Resolved; That the pastoral relation between the Rev. Robert G. Wilson, D. D., and the First Presbyterian congregation of Chillicothe be dissolved, and he is hereby dismissed from this Presbytery, to join the Presbytery of Athens and he is recommended to that Presbytery, as a member in good standing." The Rev. James H. Dickey was ordered to preach in Chillicothe, on the fourth Sabbath in June, and I suppose then to declare the pulpit vacant, although that does not appear on the record.

At Ripley, September 28-30, 1824, the Rev. Nicholas Pittinger accepted a call, from Rocky Spring, for one-half of his time and the Revds. Samuel Crothers and James H. Dickey were appointed a committee to install him, on the last Friday of November next, at 12 o'clock; Crothers to preach and Dickey to preside. Mr. Pittinger was also appointed stated supply of New Market for one-third of his time for one year, and of Ebenezer for one-sixth of his time. Adam B. Gilliland was made stated supply at Hillsborough, for six months.

At Red Oak, April 5-6, 1825, "A call from Chillicothe, for the Rev. James Hoge, of the Columbus Presbytery was presented, with a request for leave to prosecute it before that Presbytery, which leave was granted, but Mr. Hoge did not accept. The Rev. Wm. Dickey was again made stated supply, at Bloomingburgh, for three-fourths of his time. Sandy Spring asked for supplies and for the administration there of the Lord's Supper and Mr. Rankin was appointed "to labor eight days, in Brown and Adams, including a Sabbath for the administration of the Lord's Supper at Sandy Spring."

At the meeting held in Hillsborough, June 1-2, 1825, principally for the ordination and installation of Mr. Adam B. Gilliland an appeal was brought up from the action of the session of Greenfield, in suspending Mr. ——— from the communion of the church for dancing, concerning which the following is in the minutes: "The appeal of Mr. ——— was taken up, and after hearing the documents and the parties, Presbytery decided that the appeal be not sustained, for the following reasons: 1st; The Scriptures command us to do all things, whatsoever we do, to the glory of God;

but promiscuous dancing is not performed with a view to the divine glory. 2nd; The Apostle calls it a work of the flesh, Gal. 5:21. (The word reveling includes dancing.) And it is said that they which do such things shall not enter the kingdom of God. 3d; Our Confession of Faith prohibits dancing. (See larger Catechism on the 7th commandment.) 4th; Promiscuous dancing is, in its nature, calculated to divert the attention from serious reflection. 5th; It is evident that the practice of dancing tends to irreligion and especially to licentiousness." James H. Dickey obtained "leave to travel without the bounds of Presbytery previous to the next meeting of Presbytery provided he can obtain the consent of his congregations." A committee was appointed consisting of the Revds. James H. Dickey, Dyer Burgess and William Dickey, "to examine the credentials of traveling ministers, who may wish to preach within our bounds." At the next meeting, at West Union, September 28-30, 1825, J. H. Dickey was appointed to prepare a History of the Presbytery. At Rocky Spring, January 3d, 1826, the congregation of Chillicothe, presented a call for the labors of the Rev. Wm. Graham of the Presbytery of Miami and were granted leave to prosecute it before that Presbytery.

At the meeting at Manchester, April 5-6, 1826, Mr. Graham was received from the Presbytery of Miami, accepted the call from Chillicothe, and the Revds. Nicholas Pittinger, Samuel Crothers and James H. Dickey were appointed a committee to install him the fourth Wednesday of June next; Dickey to preach, Crothers to preside and give the charge, and Pittinger, "to alternate either that may fail." The following question was proposed to Presbytery: "Is it expedient, in any case, to solemnize the rites of marriage on the Sabbath day?" It was answered in the negative. "A petition was presented by a number of persons, living on the West Fork of Brush creek, praying to be known, on our minutes, as a congregation by the name of Mount Leigh." This petition was granted. Mount Leigh is now in the Portsmouth Presbytery, and in the Assembly's Minutes for 1888, reports one hundred and forty members. Presbytery refused to grant a similar petition from, "Sundry persons on Hill's Fork of Eagle Creek requesting to be known as a congregation by the name of New Providence.

At Bloomingburgh, September 27 and 28, 1826, Union was given leave to apply for the ministerial labors of the Rev. Wm. Jones, and Reuben White was made stated supply at Mount Leigh. In Presbytery at Red Oak, April 4-5, 1827, Wm. Dickey accepted a call from Bloomingburgh for three-fourths of his time and James H. Dickey,

Dyer Burgess and A. B. Gilliland were appointed a committee to install him on the third Wednesday of May next, at twelve o'clock; Gilliland to preach, Dickey to preside and give the charge, and Burgess the alternate of either. Reuben White was continued at Mount Leigh, for one-third of his time. Alexander T. Rankin was taken under the care of Presbytery as a candidate for the ministry and "*An mors Christi vicaria sit?*" was assigned him as a subject for exegesis. Mr. Rankin attended the various succeeding meetings of Presbytery reading his exegesis, a critical exercise on 2nd Cor. 5:16, a popular lecture on Romans 5:1-5, and preaching his popular sermon from 1st John, 3:2. He was licensed at Ripley, April 2, 1829, and at Hillsborough, January 5-6, 1830, he was dismissed to the Presbytery of Cincinnati.

In Presbytery at Hillsborough, September 25-27, 1827, "It was resolved to appropriate ten dollars of the Presbyterial fund, in purchasing one hundred copies of a pamphlet, from Dyer Burgess, on the subject of slavery, to be distributed among the members, and, if possible, sold by them, at twelve and a half cents per copy, and the proceeds returned to Presbytery." This is the first reference to slavery, on our minutes, but by no means the last. "Presbytery had a free conversation on the subject of making provision for supplying the convicts, in the Ohio State Prison, with the preaching of the gospel, and it was unanimously resolved to lay the subject before the Ohio Synod, at its next meeting and request them to adopt means for effecting this object." Was our Presbytery first, in this, as in so many other good works? "On motion it was resolved that the ministers of this Presbytery be hereafter required to pay to the Presbyterial fund, annually, at the rate of six and a fourth cents on each hundred dollars of salary respectively promised them."

In Presbytery at West Union, April 1-3, 1828, the Rev. Adam B. Gilliland asked in writing: "Is it expedient for half a dozen of members of the Presbyterian church, living within two and four miles of their minister, to form a weekly prayer-meeting and invite another preacher to attend and preside and exhort stately, without having invited their own pastor, or asked his advice, or that of the Session?" Mr. Gilliland also presented a paper containing a request, for a dissolution of the relation between him and the church of Hillsborough, "for various reasons therein assigned." The relation was dissolved and his question answered: "It is not expedient, as it is calculated to produce divisions in the church, and to weaken the hands of the pastor and church session, and is inconsistent with their

promise to their pastor, that they will give him all proper support and encouragement and obedience in the Lord."

The Rev. Adam B. Gilliland was born, in Lincoln county, North Carolina, January 22d, 1794, graduated at Jefferson College, Pennsylvania in 1821. He studied theology with his father at Red Oak, Ohio. After leaving our Presbytery, being dismissed to the Presbytery of Cincinnati, October 9, 1828, he took charge of Bethel church, in Butler county, Ohio, in 1829, and remained there, ten years. He was then called to Riley, then to Venice in the same county, and remained there over twenty years. In his old age he lived with his daughter in West Dayton, Ohio, and preached occasionally, when able. He died January 5, 1885, and was buried at Venice, Ohio.

The following questions were taken up by Presbytery: "1st; Is it the duty of Christians to abstain entirely from the use of ardent spirits, except when necessary as a medicine?" Answered unanimously in the affirmative. "2d; What is the duty of ministers and church sessions in regard to those members of the church who indulge in the unnecessary use of ardent spirits, or, by example or otherwise, encourage others to do so?" To this the Presbytery unanimously answered: "It is their duty diligently to endeavor by every means in their power, to enlighten the minds of the people on this subject." The treasurer was directed to appropriate six dollars of the Presbyterial fund to purchase for Presbytery, Dr. Beecher's sermons on intemperance. There had been some progress made in the cause of temperance even before this time. When James H. Dickey was installed in Brickskin, Concord and Pisgah churches, as I have been credibly informed, there were fourteen distilleries within the bounds of these congregations, and all run by men of good standing in the community. At once he began enlightening the people as to the sin of intemperance and persuading them to turn from it. Until the opening of the Ohio canal, to have these little still-houses work their corn into whisky, was about the only way in which the farmers could dispose of the grain which the new soil brought forth so abundantly. A gentleman still living, and of undoubted veracity, who was brought up in the neighborhood of Union church, says that at about the year 1811, one morning, a Presbyterian clergyman, an elder in the church, and a judge of the court, all met at the still-house owned by another elder of the church, each of the three with his gallon jug, which he had filled with whisky. There were then three associate judges of the court; the other two did not need to go from home for whisky, as each had a still-house of his own. The still-

house was four miles from where the judge lived, but I suppose that Presbyterian elders excelled in the manufacture of the beverage, as they usually do in whatever they undertake, for there were seven other still-houses nearer his home than the one where they met. It must not be supposed that the judge was an intemperate man, or one against whose character anything could be said. He was a man universally respected and whose reputation was never tarnished by a breath of suspicion, and was among, if not the very first, in the whole region to discover the bad effects of what was then a universal practice, and soon became a most earnest and pronounced advocate of temperance, working with his might for the advancement of the cause, until he took a cold, which was the cause of his death, from exposure in going to speak at a temperance meeting. The minister and elders were also men of the best reputation and character. The Hon. E. D. Mansfield describes the first temperance meeting which was held in Cincinnati, which took place in 1828: "The meeting was held at three o'clock in the afternoon, and, for those days, was really large and respectable. Many old citizens were present who were familiar with old whisky, and upon whose cheeks it blossomed forth in purple dyes. To these, and indeed to the great body of people in the West, a temperance speech was a new idea. Dr. Drake was the speaker, and they listened to him with respectful attention, and were by no means opposed to the object. The speech, however, was long. The doctor had arrayed a formidable column of facts. The day was hot, and after he had spoken for about an hour, without apparently approaching the end, some one, out of regard for the doctor's strength, or by force of habit, cried out, "Let's adjourn a while and take a drink." The meeting did adjourn, and McFarland's tavern being near by, the old soakers refreshed themselves with "old rye." The meeting again assembled, the doctor finished his speech and all went off well. Soon after, the temperance societies began to be formed, and the excitement then begun has continued to this day." Mr. Bell, an elder in the First Church, Chillicothe, tells of his staying one night at a country tavern at which, also, a minister who supplied a church in this Presbytery for a time, but who was never a member of it, had put up for the night. In the morning the landlord called to the preacher, saying: "Hurry up, Mr. ——, and get your bitters; it is time for prayers." The preacher hurried up, took his dram of whisky and then conducted family worship. It would appear from this as though the temperance cause had made considerable progress. Such a case now would certainly call for the exercise of some "Episcopal supervision."

Also, at the West Union meeting, "on inquiry it was found that there had been no settlement betweeen the trustees of West Union congregation and their pastor," (Dyer Burgess, who had been installed in April, 1821,) "since his installation; wherefore the church was directed to attend to this subject and report to Presbytery at their next meeting." Dyer Burgess requested of this Presbytery "permission to travel for a few weeks without their bounds." This is a sample, from many others, to show something of the exercise of Episcopal supervision by the Presbytery in those days, the good old days. I think that now Presbytery would be surprised at such a request, and say: "It is of no use to ask us. Go if you want to, or have any business that calls you." Concord and Manchester were directed to settle with their pastors and report at the next meeting. When Presbytery met at Greenfield, October 9th and 10th, 1828, Concord appears to have made settlement. In reference to West Union, a committee appointed reported the following resolution: "Resolved, that the West Union church be required to take such measures, in regard to their obligation to their pastor, as will, agreeably to the discipline of the church and the principles of moral duty, prevent the recurrence of such difficulties in future, and report to Presbytery at its next meeting. In Presbytery at Ripley, April 1st and 2d, 1829, West Union reported settlement in full, and the pastoral relation between them and the Rev. Dyer Burgess was dissolved. At the Greenfield meeting this action was taken in reference to Manchester: "Whereas, the church of Manchester has neglected to comply with the order of Presbytery, at their last meeting, requiring a settlement with their pastor, Resolved, That they be cited to appear before Presbytery, at the Spring meeting, to show cause, either by a settlement with their pastor or otherwise, why the relation between them and their pastor should not be dissolved." In the Ripley meeting, April, 1829, Manchester reported that they were engaged in attempting settlement with their pastor and had partially succeeded. They were directed to complete their settlement and to report at the Fall meeting. At West Union, September 29 to October 1, 1829, when they had settled, the pastoral relation between Mr. Williamson and the Manchester congregation was dissolved, "at the request of the parties."

At the West Union meeting, April, 1828, there was a trial and decision worthy of notice. Mr. —— had been suspended by the session of the Rocky Spring church; what the charge against him was does not appear. He appealed to Presbytery when it met at Hillsborough, in September, 1827, but the Presbytery sustained the

session. After this the session had restored him to membership, and now he brings in a complaint against the session, the nature of which also does not appear, but Presbytery appointed the Rev. Mr. Graham to manage the appellant's case. "The documents in the case were read, after which the parties were heard and withdrew. After discussion, a motion was made to sustain the complaint, as far as respects the proceedings of session upon his restoration, which was carried in the affirmative. Nevertheless, as it appears from their records, that the session acted precipitately and irregularly in restoring Mr. ——, Presbytery decided that he be considered as standing in the same situation as before he was restored." Mr. —— did not take much by that motion. His complaint was sustained, but he was put out. The Stated Clerk, in the West Union meeting, April 13, 1828, laid on the table a printed memorial to the next General Assembly, by the Synod of Indiana, on the subject of slavery, which was read, and Presbytery referred the following questions to the next General Assembly: "Is the man who buys or sells or holds a slave, for the sake of gain, a partaker in guilt with the man-stealer, and may such a one be admitted to, or continued in, the communion of the Presbyterian church?"

In Presbytery at Ripley, April 1st and 2d, 1829, Ripley withdrew their call to the Rev. John Rankin and presented one for all his time, which was accepted and the relation between him and Straight Creek was dissolved; also that between the Rev. Nicholas Pittenger and Rocky Spring. Hugh Stewart Fullerton and Wm. Lyle Keys were taken under care of Presbytery as candidates for the ministry. Mr. Fullerton was given "*An mors Christi vicaria sit?*" as subject for Latin exegesis. At West Union, September 29th to October 1st, 1829, he had 1st John 2: 1,2 given him as subject for critical exercise. At West Union, April 6-8, 1830, he read a critical exercise on the subject assigned him and was licensed April 8th, 1830, as the following record in the minutes declares: "The Presbytery proceeded to the examination of Mr. Fullerton as to his knowledge of church history and the sacraments, which was sustained as parts of trial for licensure. Whereupon the Presbytery resolved to proceed to his licensure," of which the following is the record: "At West Union, the 8th day of April, 1830, the Presbytery of Chillicothe having received sufficient testimonials in favor of Hugh Stewart Fullerton, of his having gone through a regular course of literature, of his good moral character and of his being in the communion of the church, proceeded to take the usual parts of trial for his licensure; and, he having given satisfaction as to his accomplishments in litera-

ture, as to his experimental acquaintance with religion, and as to his proficiency in divinity, and other studies, the Presbytery did and hereby do express their approbation of all these parts of trial. And he having adopted the Confession of Faith of this church, and satisfactorily answered the questions appointed to be put to candidates to be licensed, the Presbytery did and hereby do license him, the said Hugh Stewart Fullerton, to preach the gospel of Christ, as a probationer of the holy ministry, within the bounds of this Presbytery or wherever he shall be orderly called." Mr. Keys was given, as his subject for exegesis, "*Quo modo lex usui sit fidelibus?*" At West Union, September 29th to October 1st, 1829, he requested leave to go to Andover Seminary, which was granted. At Chillicothe, April 3-5, 1832, he withdrew from the care of Presbytery on account of ill health; but having recovered, he again put himself under the care of Presbytery, at West Union, April 2-4, 1833, and was licensed at Red Oak, April 4th, 1834. But in Presbytery at Hillsborough, April 5-7, 1836, Mr. Keys returned his license to the Presbytery and retired from the work. This was done of his own will and I suppose on account of his health. At the Ripley meeting the following was presented from the Greenfield church: "The session of the church at Greenfield request the advice of Presbytery in the following case, viz: A member of the church in taking a drove of hogs to Virginia, last fall or winter, repeatedly drove on the Sabbath. His plea is that he was late in getting to market, and provisions were becoming dear, and that, by resting on the Sabbath, these difficulties would have been considerably increased. By order of session.

SAMUEL CROTHERS, Moderator."

In answer to this, the following resolution was adopted, viz.: "Resolved, that the proceeding with a drove on the Sabbath is as really a violation of the fourth commandment as any other secular employment and that there is nothing in the plea, presented, in this case, which constituted an exception."

At Hillsborough, April 30, 1829, Samuel Davis Blythe was received, from the Presbytery of West Lexington, accepted a call from the church of Hillsborough and was installed at two o'clock the same day. The Rev. William Graham presided and gave the charge. The Rev. James Blythe, D. D., of West Lexington Presbytery, who was invited to sit as corresponding member, by invitation, preached the sermon. I suppose he had rode over on horseback, from Kentucky, to see his son installed.

In the Assembly of 1829, on petition from the Synod of Ohio, it

was "Resolved; That a new synod be constituted by the name of 'The Synod of Cincinnati,' to consist of the Presbyteries of Chillicothe, Cincinnati and Miami, and the Synod of Cincinnati shall hold their first meeting in Lebanon, on the fourth Thursday of October next, at eleven o'clock A. M., and shall be opened, with a sermon, by the Rev. James Kemper, or, in case of his absence, by the senior member present, who shall preside until a Moderator shall be chosen." Mr. Kemper was present and preached from the words of Jacob: "With my staff I passed over this Jordan and now I am become two bands."—Gen. 32:10.

At West Union, September 29, October 1, 1829, the pastoral relation between the Rev. Wm. Williamson and the Manchester church was dissolved. The Rev. Nicholas Pittinger was made stated supply, at Pisgah, for one-fourth of his time, for one year. Straight Creek was granted permission to call itself the Presbyterian church of Georgetown. "A number of the inhabitants of Huntington township, Brown county, requested to be taken under the care of Presbytery and called the congregation of Huntington, which was granted." This is now in Gallia county, in the Presbytery of Portsmouth, and in the Assembly's Minutes for 1888 is marked vacant; it has thirty members. Presbytery unanimously adopted the following: "Resolved; That the buying, selling, or holding of a slave, for the sake of gain, is a heinous sin and scandal, and requires the cognizance of the judicatories of the church." John P. Vaudyke, a licentiate, was received from the Presbytery of Miami and accepted a call from West Union, and was assigned John 6:37-40, as a text for trial sermon for ordination. Several members in connection with the church of Williamsburgh, requested permission to be organized into a church, to be known by the name of New Versailles. The request was granted, provided the consent of Williamsburgh church be first obtained. But we hear no more of them. The Revds. Samuel Crothers and Wm Dickey were appointed a committee to report to Presbytery, at their next meeting, on "the mode of procedure proper to be observed in organizing churches." James Dunlap and Isaac Shepherd were taken under the care of Presbytery, as candidates for the ministry. Mr. Dunlap was assigned as subject for Latin exegesis: "*An Christus mortuus est pro nobis et pro peccatis nostris?*" and was directed to pursue his studies under the care of the Rev. James Gilliland. He was licensed at Hillsborough, October 5, 1831. Mr. Shepherd was given for his exegesis: "*An Christus sit Deus?*" and was granted leave to study theology under R. H. Bishop, D. D., and in Presbytery at Hillsborough, October

5-6, 1830, he was recommended to the care of the Oxford Presbytery. But in Presbytery at Hillsborough, October 4-6, 1831, he returned his recommendation to Oxford Presbytery, which he had not presented to them, and was directed to prepare a critical exercise on Romans 8:2, that had been before assigned him; however, at Chillicothe, April 3-5, 1832, he withdrew from the care of Presbytery, sending them the following letter:

BROWN COUNTY, March 27, 1832.

*To the Presbytery of Chillicothe:*

It is with feelings of the deepest regret, that I am compelled to ask of Presbytery, permission to discontinue my theological studies. For doing this and for having deferred the reading of my critical exercise, I deem it a duty to offer my reasons. When I placed myself under the care of Presbytery, I did it under the impression that I had a talent for the ministry, and only needed its development by the ordinary course of means, to make me useful in that situation. In this I have been deceived. My difficulty consists in an inability to express my ideas, in any other than *general* terms, and never without having committed them to writing. My mind takes a general view of every subject, without being able to trace it through its ramifications. That is, every proposition appears true or false at the first glance, and I can give some of the general, but not the particular reasons for its being so. Owing to this circumstance, I can express my ideas on any subject, in five or ten minutes, at most, and then I can say no more without repetition or introducing extraneous matter. Another difficulty arising from the same cause is this: I have never been able to pray in public, without a form, and until lately in my family. These difficulties, after a trial of more than two years, appear to me to be insuperable. They are such as can be appreciated but by few, except those who feel them. I will here remark that I commenced the study of Divinity voluntarily. I considered it the most useful, the most honorable employment of man. My views of the subject have not changed. I relinquish it from necessity, and in doing so, I can say I am not actuated by any motives of interest or preferment, that this world holds out. I have no deep laid schemes of avarice or ambition to execute. My only prayer is that God may bless and direct, by his unerring Spirit, the talents which he has given me, so that whatever station I may occupy, I may be the humble instrument of advancing his glory and the good of my fellow beings.

Respectfully,

ISAAC SHEPHERD.

At Hillsborough, January 5-7, 1830, the Rev. J. H. Dickey

resigned the office of Stated Clerk, and the Rev. Samuel D. Blythe was elected in his stead. The Rev. David Monfort was received from the Presbytery of Miami. He supplied the Sharon church, (Wilmington,) for a time, and at this meeting requested aid to enable them to build a house of worship, and the members were directed to ask aid for this purpose, from their several congregations. Mr. Monfort remained but a short time, being dismissed to the Presbytery of Crawfordsville, in the meeting at Hillsborough, October, 5-6, 1830. David Monfort, D. D., was born in Adams county, Pennsylvania, March 7, 1790. He was educated in Transylvania University; graduated at Princeton Theological Seminary in 1817; was licensed by the Miami Presbytery in 1818, and soon became pastor of Bethel Church, in Oxford Presbytery. Here he labored for several years. Afterward he was stated supply for Terre Haute Church, Indiana. He was then one year at Wilmington and when he went to Crawfordsville Presbytery, he became pastor at Franklin, Indiana, and continued there for twenty years. In 1851, he was a member of Whitewater Presbytery, and for a few years remained without charge. In 1857, he removed to Macomb, Illinois, where he died October 18, 1860. He was much beloved by the people in the different churches to which he ministered. The Rev. Jesse H. Lockhart, from the Presbytery of French Broad, was also received and a call was presented for him, from Eagle Creek, which it was decided could not be put into his hands until the "congregation make a more satisfactory statement of the means provided for his support."

Messrs. Gilliland and Crothers, the committee appointed to prepare a pastoral letter to the churches under our care, on the subject of slavery, reported two forms of letters, both of which were adopted, and it was resolved that they be published together, and that eighteen thousand copies be printed. Messrs. Gilliland and Burgess were appointed a committee to attend to the publication, and one hundred dollars were subscribed by the members to defray the expense. James H. Dickey, David Monfort and Wm. Graham, a committee, reported the following plan, which was adopted for the conduct of the missionary operations of the Presbytery: "1st; That a committee consisting of four ministers and two elders be appointed, to whom shall be entrusted the management of missionary business, within the bounds of this Presbytery, whose duty it shall be to report their doings, at every Spring meeting of Presbytery. 2nd; That this committee, be directed to open a correspondence with the Assembly's Board of Missions, (established in 1816,) and with the American Home Mis-

sionary Society," (reorganized and name changed from United Domestic Missionary Society of New York, not denominational, but Congregationalist, Dutch Reformed and Presbyterian,) "and as far as practicable obtain the aid of both these societies for the supply of the destitute within our bounds. 3d; That it be recommended to all our congregations, to form themselves into Missionary Societies for the aid of Missions within our bounds, and that it shall be left to the several congregations, to choose to which of the above named societies application shall be made for aid in their behalf. 4th; That Presbytery now elect this committee, and that two ministers and one elder, having the greatest number of votes, serve for two years, the remainder for one year, and that hereafter one half the members be elected annually to serve two years." James H. Dickey and Samuel Crothers, and elder W. H. Allen were elected for two years; John Rankin and Wm. Graham, and elder Thomas Kirker for one year. The Stated Clerk was directed to inform "the Presbytery of Columbus that Mr. Jones a member of that Presbytery had been, for some years past, supplying two congregations within our bounds, which have not had leave to apply for his services, save for six months long since elapsed. Mr. Jones was a member of the Presbytery of Columbus at its organization, and continued in it, until his death; he was ordained in December, 1810, was pastor at Clear Creek, (Amanda,) Walnut Plain and Middletown, (Lithopolis,) and died, October, 1867. I remember having seen him once or twice at meetings of the Presbytery of Columbus. He was then quite an old man, but very active, for one of his age. He was very fond of music and in the early time, taught a great many singing schools. Dr. Hoge said of him that he could take up his whole time, during the week, riding from place to place, teaching singing, but never failed to preach a capital sermon on the Sabbath; how he prepared for preaching was a mystery. Mr. Vandyke's sermon was heard and sustained as part of his trial for ordination, and Presbytery resolved to ordain and install him, at West Union, on the Wednesday succeeding the first Tuesday in April, John Rankin to preach and James H. Dickey to preside and give the charge.

The next meeting of Presbytery was accordingly held at West Union, April 6-8, 1830, and Mr. Vandyke was ordained and installed pastor of that church, April 7th. Mr. Rankin preached, according to appointment, from 2nd Timothy, 2:3. The Rev. Jesse Lockhart accepted a call, for half his time, from Eagle Creek; and the Rev. Harvey O. Higley was appointed to preach and the Rev. James

Gilliland to preside, with the Rev. John Rankin to be alternate to either at Mr. Lockhart's installation, the exact date of which is not given either here or at the next meeting of Presbytery, when the committee reported that he had been installed. Rocky Spring presented a call for two-thirds of the ministerial labors of the Rev. Dyer Burgess, which he held for consideration, until the next meeting of Presbytery. The following presented by the committee appointed at the meeting of Presbytery in West Union, September, 1829, and which, at the last meeting had been laid on the table, was taken up and adopted: "Resolved; That inasmuch as organizing churches is, in our "Form of Government, (Chap. 10, Sec. 8,) enumerated with the duties of Presbytery, all congregations within our bounds, who wish to be organized, must apply to Presbytery for the appointment of a committee for that purpose; and any organization of churches without such application and appointment will be considered by this Presbytery, as irregular." The Rev. Harvey O. Higley was received from the Presbytery of Newburyport. Mr. Higley, not attending the subsequent meetings of Presbytery, in Presbytery at Chillicothe, April 3-5, 1832, the Stated Clerk was directed to write to him on the subject of his moving out of the bounds of, and absenting himself from, the meeting of Presbytery. At Red Oak, September 25-26, 1832, the Stated Clerk reported that satisfactory reasons had been given for Mr. Higley's long absence, and he was dismissed to the Presbytery of Lancaster.

In Presbytery at Hillsborough, October 5-6, 1830, the church of Manchester presented a call for one-half the time of Lindley C. Rutter, the consideration of which was postponed until Mr. Rutter should obtain his dismissal from the Presbytery of Philadelphia, of which he was a licentiate. Mr. Burgess informed Presbytery that he accepted the call from Rocky Spring, presented at the last meeting, and the last Tuesday of January was fixed as the time for his installation, Mr. Crothers to preach. Mr. Graham his alternate; Mr. James H. Dickey to preside and give the charge, Mr. Wm. Dickey his alternate. The Rev. James H. Dickey requested that the pastoral relation between him and the Concord church be dissolved, which was done, but Mr. Dickey was continued as stated supply, until the next Spring meeting, as was requested in a letter of which the following is a copy: "The congregation of Concord, having been informed by their present pastor, of his purpose to apply to Presbytery for a dissolution of the relation which has long subsisted between us, hereby express their consent to such a measure, provided Mr. Dickey be appointed to labor among us, as a stated

supply, until the next meeting of Presbytery. We are induced to take this step that we may be in a situation the more readily to obtain the settlement of another pastor, speedily. Signed by order of the congregation met at Concord, this 27th day of September, 1830. Frederick Ware, John Henry and Andrew Hemphill, John Hamilton, Charles Briggs, James McConnell and Robert Stewart, Ruling Elders and Deacons." The Rev. Renben White was dismissed to the Presbytery of Crawfordsville. Mr. White, after his pastoral relation with New Market and White Oak had been dissolved, in 1823, had for the greater part of the time been stated supply at Mount Leigh.

Benjamin Templeton, a colored member of the Manchester church, was taken under the care of Presbytery to assist him in obtaining an education for the ministry. At the meeting of the Presbytery at Rocky Spring, January 25th and 26th, 1831, it was recommended that collections be taken up in the churches, to raise funds for his education until application in his behalf could be made to "a education society." In Presbytery at Greenfield, October 17-19, 1836, when he had to some extent pursued literary and theological studies, in Indiana Theological Seminary, he was taken under the care of Presbytery as a candidate, and had parts of trial assigned him, and, in Presbytery at Hillsborough, April 3d and 4th, 1838, he was licensed and appointed to labor as missionary, for six months, in the Presbytery, under the direction of the education committee. In Presbytery at Ripley, September 11-14, 1838, he was appointed to labor as missionary and then to have leave to travel out of bounds. Where he went to does not appear, but likely into the New School, which was then, as we shall see, considered a hostile camp, a fortified place of the enemy. This Presbytery, however, seems even in the heat of the controversy, never to have lost their charity for the New School brethren. Mr. Pittinger was made stated supply at Pisgah, until the next Spring meeting.

The next meeting of Presbytery was at Rocky Spring, January 25th and 26th, 1831, when "the congregation of Rocky Spring, having declared themselves unable to comply with the terms of their call for the ministerial labors of Mr. Burgess, requested that his installation be indefinitely postponed, and the request was granted. Wm. B. Worrell, a licentiate of the Presbytery of New Castle, was received; after this he does not appear on the record. Mr. Worrell was a native of Pennsylvania and graduated at Princeton Seminary, and in its semi-centennial catalogue is marked as domestic missionary, no place being indicated of which he had been pastor. The case of a

member and Ruling Elder of the Rocky Spring church "charged with the profanation of the Sabbath by traveling," "in two instances," was referred to the Presbytery. The accused was heard in his defense and explanation, and "after deliberation, it was decided that Mr. ——, in both the above cases, was guilty of profaning the Sabbath, and that the apologies offered do not exculpate him; and though he admits impropriety in the last day's travel, even this is so modified as not to be satisfactory. On the whole, Presbytery are of the opinion that Mr. —— has sinned and that he ought to be, and hereby is suspended from his office of Ruling Elder, and from the communion of the church, till he give evidence of repentance. Lindley C. Rutter was received, a licentiate from the Presbytery of Philadelphia. At the meeting in Manchester, April 5th and 6th, 1831, he was ordained and installed pastor of the Manchester church, and in Presbytery at Hillsborough, October 4-6, 1831, the relation was dissolved and he was dismissed to the Presbytery of New Castle. Lindley Charles Rutter was born at Pine Forge, Berks county, Pennsylvania, September 3, 1807; received his classical education at Reading, Pennsylvania, studied theology at Princeton Seminary, was licensed by the Presbytery of Philadelphia, April 22, 1830. After leaving our Presbytery, January 29, 1833, he was installed pastor of the united churches of Centre and Upper Perry, Pennsylvania, from which he was released December 24, 1834. He was installed pastor of the united churches of Chestnut Level and Little Britain, May 22, 1835; was released from the church of Little Britain April 10, 1860, and continued pastor of the church of Chestnut Level alone until released, April 13, 1875, on account of the failure of his health. He lived among the people he had served so long at Chestnut Level, Lancaster county, Pennsylvania, until his death, which occurred March 2nd, 1882. He was an earnest and successful preacher of the gospel.

Presbytery next met at Union, March 4th, 1831. The principal business of this meeting was to ordain and install the Rev. Hugh Stewart Fullerton. Dyer Burgess, however, was dismissed to the Presbytery of Cincinnati, and Augustus Pomeroy was received from the Presbytery of Athens. His stay with us was but that of a way-faring man, for in Presbytery at Red Oak, September 25th and 26th, 1832, he was dismissed to Oxford, or to Cincinnati Presbytery, either of them, at his option. The Rev. Wm. Dickey had been appointed to preach at Mr. Fullerton's ordination, and the Rev. James H. Dickey to preside. Concerning this, the record in the minutes is, "The Presbytery proceeded to the ordination of Mr. Fullerton, and after a

sermon from 2nd Corinthians, 4:7, Hugh Stewart Fullerton was, agreeably to the order prescribed in our Form of Government, ordained to the work of the gospel ministry, and installed pastor of the Union Church."

The next meeting of Presbytery was at Manchester, April 5-7, 1831. The Rev. Robert J. Hall was received from the Presbytery of Cincinnati and appointed stated supply at Georgetown. "The treasurer was directed to pay to the treasurer of Synod five dollars from the Presbyterial fund, to defray in part the expense of publishing an address on the subject of slavery, to be published by an order of Synod." "It was resolved that in deciding on applications for admission to membership in this Presbytery, and in watching over those who are already members, we will consider a connection with a Masonic fraternity unlawful and inexpedient." This I suppose referred only to ministers, though it may possibly have referred to membership in the churches. The Sandy Spring church had "leave to apply for the labors of Mr. Eleazer Brainerd, of the Presbytery of Athens, till next meeting of Presbytery." Messrs. Rankin and Rutter were appointed to organize a church in Huntington, and, at the next meeting, reported that they had done so. Huntington had been for some time an unorganized congregation under our care. "It was resolved that trafficking in ardent spirits, except for medicinal and mechanical purposes, is inconsistent with a Christian profession; and that church sessions be, and they are hereby, enjoined to use all proper measures for banishing this sin from the church; and the Stated Clerk was directed to send a copy of this resolution to all the churches under our care."

At the meeting in Hillsborough, October 4-6, 1831, it was announced and put on record that, "on the 23d of April last, the Rev. Nicholas Pittinger was removed by death." Mr. Pittinger had been an active member of Presbytery for the greater part of the time since October, 1810, when he was received from the Presbytery of Hartford, and accepted calls from Nazareth, Rocky Spring and New Market, each for one-third of his time. The last references to him, in the minutes, being when he was appointed stated supply for one year, one-fourth of his time, at Pisgah, in the fall of 1829, and then at Hillsborough in 1830; October 5th and 6th, he was made "stated supply at Pisgah until next spring," and in the record of the meeting at Rocky Spring, January, 1831, which reads thus: "It being understood that the church in Clinton is supplied and that the Rev. N. Pittinger is unable, through ill health, to preach at Pisgah, Messrs. Crothers and J. Dickey were directed to fill their mission of eight

days at Pisgah and Sinking Spring." I suppose that Clinton means Clinton county, as I have found no church of that name. Mr. Pittinger was buried at Rocky Spring

The Rev. Wilson C. Hollyday, at my request, has written as follows: "Mr. Pittinger was stout, tall and erect in person, square across the shoulders, and had an intelligent and commanding countenance. He preached with intense earnestness, straight from the heart. He threw the shot and shell of God's word thick and fast. Every small boy and girl, every father and mother, every grandfather and grandmother, delighted to see the goodly shake of his head and hear the trumpet tones of his voice, as it rolled out on his audience, rattling with the thunders of Sinai. He had large congregations, and especially in summer and at communion seasons, which were generally held in a grove, as the house would not hold half the people." I think, too, that he must have been very strict in the exercise of discipline, since Mr. Hollyday writes that, during his ministry at Rocky Spring: "Big John Wilson was digging a mill-race, and the whole community being interested, turned out to assist. There were, I think, about sixty persons present. To get done that day they chose captains and divided; one captain and his men took the north end of the race, the other the south end, and to work they went, each striving to have his end finished first. I was one of them, and we made the dirt fly out with a will; we worked in earnest. When dinner-time came neither party would go, each saying to the other, "you go first." To decide the dispute, the captains took a chip, spit on one side and threw it up, one saying wet, and the other dry, and if the wet side was up when it came to the ground, then the wet had it. I was one of the party that went to dinner first, by the decision of the chip, and I was glad, for I was hungry and wanted my dinner. Elder Wm. Wilson was one of the captains, and for this appeal to the lot Mr. Wilson was called before the session. As it was a customary thing everywhere, and nothing had been said against it, Mr. Wilson said he had done nothing wrong; but Mr. Pittinger and the other elder said he had, and that it was an improper use of the lot; and so the discussion of the lot began among all the community, and even among the boys in the schools, as the chip was their favorite way of tossing up and choosing their places on the play-ground. The sentiments of the Rev. Mr. Pittinger and the session prevailed, as being correct in principle, and the practice of throwing up the chip on such occasions was abandoned and not used in the schools, nor at any neighborhood gathering. As Mr. Wilson still contended that he had not done wrong, and he and the session could not agree, he was

suspended and the session would not restore him, except on confession that he had done wrong. Mr. Wilson then made a visit to the Rev. R. G. Wilson, D. D., then of Athens, to ask for counsel and advice. Dr. Wilson told him that the session was correct in principle, but owing to the common custom, in the use of the lot, the sentence of the session should be mild, and advised him to go back and confess as far as he could, and admit that while he did not intend any wrong, yet the principle claimed by the session was correct. This confession and admission was readily accepted and they gladly restored that best elder, and the sacredness of the lot was ever afterward regarded in that community." "How great a matter a little fire kindleth." But Dr. Wilson was wise, as he always was, in putting out such fires without leaving smoke and stench. Mr. Samuel Strain, one of the good men, who were elders in the Rocky Spring church, was married four times and was the father of twenty-two children, the twenty-first of whom, and the only one living of the whole family, is my old friend, the Rev. David J. Strain, the excellent pastor of the church of Virginia, in the State of Illinois.

The Rev. Jacob W. Eastman, from the Presbytery of Newburyport, in Massachusetts, was received into Presbytery and accepted a call for one-half his time from Rocky Spring. The Rev. Samuel Crothers was appointed to preach at his installation, and the Rev. James H. Dickey to preside, with the Rev. Win. Dickey and Wm. Graham their alternates. The congregation of Ebenezer, in Brown county, was, at their request, taken under the care of this Presbytery, and Samuel Elder took his seat, as a representative of that congregation. The Rev. Robert J. Hall accepted a call from Georgetown, and the Rev. James Gilliland was appointed to preach, and the Rev. J. P. Vandyke to preside at his installation, with the Revs. John Rankin and Jesse H. Lockart their alternates. The congregation at Salem were permitted to change their call to Mr. Dickey, "so as to secure three-fourths of his ministerial labors, for which they promise him two hundred and ninety dollars." "The committee appointed at the last meeting, on the communication from Baltimore Presbytery relative to foreign missions, reported the following resolution, which was adopted, viz.: Resolved; That the command of our Lord and the perishing condition of the heathen world loudly call upon us to co-operate with our brethren, who are engaged and those who are engaging in the work of foreign missions, and to endeavor to arouse the churches under our care to greater co-operation in this important work." The Board of Foreign Missions was established in 1837. The Synod of Pittsburgh formed, in November of this year, 1831, The

Western Foreign Missionary Society. The American Board of Commissioners for Foreign Missions, to which many of our churches long contributed, and to which I suppose reference was made in the above, in the words, "who are engaged, etc., had been engaged in the work for some years, having been incorporated by the Legislature of Massachusetts in June, 1812.

The following question was proposed to Presbytery: "What is the duty of sessions toward members who withdraw from the Presbyterian church and connect themselves with other denominations, without asking a dismission?" Presbytery answered, "When any person shall, without giving notice of his intention, or applying for a dismission, leave the Presbyterian church and join a church of a different denomination, his conduct shall be considered criminal, requiring the cognizance of the church courts." I think that now we would consider it a "good riddance of bad rubbish," and not worthy of anybody's "cognizance." Ebenezer, in Brown, obtained leave to apply to the Presbytery of Cincinnati, for supplies until the next stated meeting. George G. Poage and Joseph T. Irwin were taken under the care of Prebytery as candidates for the ministry. Mr. Poage attended the succeeding meetings of Presbytery and was licensed at Bloomingburgh, at the meeting of September 24-26, 1833. In Presbytery at Salem, September 1835, he accepted a call from Bainbridge for one-half of his time and was ordained and installed pastor at Bainbridge, April 8, 1836. James H. Dickey preached from 1st Cor., 1: 17. Wm. Gage gave the charge to minister and people. His pastorate there, however, was a very short one, as the relation was dissolved in Presbytery at Greenfield, October 17-19, 1836.

In Presbytery at West Union, April 4-7, 1837, Mr. Poage was dismissed to the Sydney Presbytery. Mr. Irwin was given, as the subject for his Latin exegesis, "*Quid fundamen est Justificationis peccatoris apud Deum?*" and afterward had, for his critical exercise, Rom. 6:17; for popular lecture Heb. 6 from 16th verse to the end of the chapter; and for his popular sermon, James 2:17. He was licensed at Bloomingburgh September 26, 1833. Mr. Poage and Mr. Irwin both studied theology with Dr. Crothers.

The next was an intermediate meeting, at Chillicothe, January 17-18, 1832. The Revds. Gamaliel Beaman and Wm. Gage were received into Presbytery the first day of the Session, on a certificate of which the following is a copy:

"NEW YORK, Dec. 23, 1831."

"This certifies that Rev. Gamaliel Beaman and Rev. Wm. Gage, are members, in good and regular standing, of the Third Presbytery

of New York, and are hereby, at their own request, dismissed to unite with the Presbytery of Chillicothe. By order of Presbytery.

H. G. LUDLOW, Stated Clerk."

There was great trouble, in the Chillicothe Church, many being greatly dissatisfied with the pastor, others warmly attached to him. A member of the church had written to the Presbytery, finding fault with Mr. Graham's methods and doctrine, charging him, among other things, with hurrying over the administration of baptism, "in a kind of irreverent manner;" "Neglecting to read the words of the institution, in the administration of the Lord's Supper, not debarring the ignorant, profane, etc.; substituting as a text, or foundation, for his Wednesday evening lectures, the words of men," "that is some expression from a hymn sung, or a portion read from a newspaper, or pamphlet, instead of the Word of God." For frequently introducing trite, stale and common ideas, in order to fill up different parts of his discourse," etc., etc. "For advancing, from the pulpit, doctrines to the following effect: 1st; That a man ought to be willing to be damned for the glory of God. 2nd; That the Spirit of God never worked on an unregenerate heart, or on the heart of the wicked." This was presented to Presbytery, at its meeting in April 1831. But "Presbytery decided that there was no ground for taking up these charges." The trouble grew, however, and there was a communication presented to Presbytery, at this January meeting, as follows: "We, the undersigned, members of the First Presbyterian Church, in Chillicothe, and others, laboring under difficulties which, to us, appear to be grievous to be borne and desiring to have the ministrations of the Word of God, which we cannot enjoy under present arrangements to edification, pray your reverend body to dissolve the pastoral relation existing between us and the Rev. Wm. Graham." This was signed by forty-five persons. Among other papers presented, there was one dated January 16, 1832, in which it was stated that the persons who had subscribed for the support of Mr. Graham and "who are warmly in favor of his continuance, represent seventy-three communicants; the names of the subscribers are also given and the amount subscribed \$476. The record of the meeting of Presbytery begins: "The Presbytery of Chillicothe met, on the call of the Moderator, to decide on the expediency of dividing the First Presbyterian Church of Chillicothe, or, of dissolving the pastoral relation existing between the Rev. William Graham and the said congregation. Papers being called for, there was presented a statement of the grievances of the Chillicothe congregation

and a request for the dissolution of the pastoral relation, existing between the Rev. Wm. Graham, and said congregation: also a request, from a part of the congregation, for the continued labors of Mr Graham in case the congregation be divided." The papers were committed to the Revds. Samuel Crothers, James H. Dickey and Wm. Dickey, which committee made the following report, which was adopted: "The committee to whom was referred the petition for the dissolution of the connexion between Brother Graham and his congregation, report; That from all that has come before them, it appears that, since Mr. Graham first came among this people, he has labored as a faithful and a zealous minister, and that a majority of about two-thirds of them are much attached to him and willing to make considerable sacrifice to retain him, as their pastor; yet such is the dissatisfaction existing among the minority, and their anxiety for a dissolution of the connexion, that in view of the whole case, it is their opinion, that regard to the future comfort and usefulness of Brother Graham, as well as the peace and prosperity of the congregation, requires that they should recommend the following resolution, viz: Resolved; That the pastoral relation existing between the Rev. Wm. Graham and the First Presbyterian church of Chillicothe be dissolved, and that said church be, and it hereby is, declared vacant." The resolution was adopted and Presbytery then adjourned.

In 1830 there were, in the whole church, 1,491 ministers, 2,158 churches, 173,327 communicants, who contributed, for benevolent purposes, \$184,192.

## CHAPTER V.

When Presbytery met again, in Chillicothe, April 3-5, 1832, it had fourteen ministers enrolled. The pastors were James Gilliland, at Red Oak, then probably the largest church in the Presbytery; Samuel Crothers, at Greenfield; Samuel D. Blythe, at Hillsborough; Wm. Dickey, at Bloomingburgh; James H. Dickey, at Salem; Jacob W. Eastman, at Rocky Spring; Hugh Stewart Fullerton, at Union; Robert J. Hall, at Georgetown; and John P. Vandyke, at West Union. In addition there was Wm. Graham lately pastor at Chillicothe; William Williamson, without charge; H. O. Higley living out of bounds; Wm. Gage and Gamaliel Beaman who had but recently come into the Presbytery.

Bloomingburgh had leave to employ Mr. Dickey, for the remaining fourth of his time, so that he was now to be fully occupied with that church. Concord and Pisgah presented calls for the Rev. Wm. Gage, the former for two-thirds, the latter for one-third of his time, which he accepted, and the Rev. J. W. Eastman was appointed to preach, and Wm. Dickey to preside at his installation, the second Wednesday of June, with S. Crothers and G. Beaman alternates.

The Judicial Committee, to which was committed the reference, from the session of West Union, reported, "That it was the case of a man charged with the sins of attending a Masonic Lodge, denying the proper divinity of the Son of God, and the personality of the Holy Spirit, and also of contumacy, and therefore does not require the interference of Presbytery; especially when the session assign no reason for such interference; and they recommend that the case be remanded to the session of West Union, that they may proceed therein, according to the discipline of the church." It would not be hard to tell what the session did with him. Poor fellow, he ought to have called for a division of the question. Verily these good men, our fathers, did sometimes very much mix things. "The committee to which was referred the question, submitted by the synod of New York, viz: Is baptism, by a Roman Catholic Priest, valid? made a report which was adopted: "That, in their opinion, this question ought to be answered in the negative, because the defection, corruption and idolatry of that body, is so great that we cannot

recognize them even as a branch of the church of Christ, and this, perhaps, the Presbytery ought now, the rather to say, because, as we believe, the advocates of that heresy, are now practicing a system of concealment, and insinuating themselves, into the confidence of many who have no suspicion of their corruption." The Assembly of 1875 declared, "That the decision of the question, (concerning baptizing a convert from Romanism) be left to the judgment of each church session, guided by the principles governing the subject of Baptism, as laid down in the standards of our church. Min. 1875, p. 514. The church of Ebenezer, in Brown county, had leave to take the name of New Ebenezer.

The following petition was presented "To the Presbytery of Chillicothe, to meet in Chillicothe, April, 1832. The undersigned, members of the First Presbyterian church and congregation of Chillicothe, would respectfully represent that it is their opinion and belief that their own spiritual welfare, and the glory of the head of the church, would be best promoted by their existence as a separate church. They would therefore pray you, to set them off and form them into a separate church and congregation, which shall be known and designated by the name of the Second Presbyterian church, of Chillicothe." This was signed by forty-six members and seven supporters. The prayer of these petitioners was not granted and Nathaniel Sawyer, one of the petitioners, gave notice that he would complain to Synod. The Rev. Dyer Burgess was received from the Presbytery of Cincinnati and the Rev. John Forbush from the Presbytery of Athens. Mount Pleasant presented a call for the Rev. H. S. Fullerton, but the church was informed that the Presbytery could not regularly present the call to Mr. Fullerton, unless it came through the Presbytery of Columbus, in which the church was. The church of Chillicothe asked leave to employ Mr. Fullerton, as stated supply for one year, and it was resolved, that Mr. Fullerton have leave to supply that church for half time, until the next stated meeting of Presbytery. "A petition was presented from some members, late of the church of Felicity, requesting to be organized into a church. John Rankin, Robert J. Hall and elder Duncan Evans were appointed a committee to meet there, and, if they deemed it expedient to organize them." This committee reported in the meeting at West Union April, 1833, "that they had organized the above "members" into a church to be known by the name of Unity.

White Oak church asked: "What is the duty of the church session toward members of the church who neglect to dedicate their children

to God, in the ordinance of baptism, on account of doubts and difficulties in their minds respecting the rights of infants to that ordinance?" Presbytery answered, "that they should endeavor to instruct such persons better and bear with them patiently." At Chillicothe, October 10th and 11th, 1832, the call from Mount Pleasant was put into Mr. Fullerton's hands, which, however, he did not accept. James Dunlap was appointed to labor three months as "a missionary in the vacancies and destitute settlements." John Wright McCormick was taken under care of Presbytery to be educated for the ministry. The Rev. Wm. Graham was dismissed to the Presbytery of Cincinnati. He finally went into the New School church. The following petition was presented:

PIKETON, October 2nd, 1832.

*To Chillicothe Presbytery:*

*Reverend and Dear Brethren—*We, the undersigned, believing it to be for the honor of God, for the promotion of the cause of Christ, in this place, and for the promotion of our own spiritual welfare and growth in the Christian graces, do petition your body to be organized into a church. The reasons for this petition are known to most of the members of Presbytery, some of which are the following: 1st. We have the prospect of enjoying the stated means of grace another year. 2d. There is no Presbyterian church in this county. 3d. We are, and many of us have long been like sheep without a shepherd, and we feel that to be united into one body would be a great privilege, would be the means of promoting our personal piety and our acquaintance with each other as the professed followers of Christ, and would make us more watchful and guarded in our daily conduct and deportment. 4th. We feel the need of being watched over by our Christian brethren, of being encouraged and strengthened by each other's counsels and warnings and prayers, and affectionately reproved of our faults, and the aiding each other in our Christian warfare. For these and many other reasons, which are obvious to Presbytery, we hope and pray that our petition may be granted, if, in your wisdom, it should not be deemed inexpedient. G. C. Beaman, E. G. Beaman, John Mearus, Jane Mearus, Sarah Pascall, Samuel Reed, James Henderson, Lavise Steenberger, Rachael Henderson, Jonas M. Anderson, Silas C. Anderson, Elizabeth Ann Stokes, Sarah Larance, Margara Ostrander, Wm. Hampton, Mordecai James, Mary James, Robert Clark, Sarah Ann Howard, John Corolus. John Gilbert, Elizabeth Butt, Ezekiel Matthews, Letice Matthews." James H. Dickey, H. S. Fullerton, Wm. Gage, and elders Robert Stewart and Anthony Walke, were appointed a

committee to visit Piketon, and if it appeared to them expedient, to organize a church there. This committee reported at West Union, that they had organized a church, which was to be known by the name of Piketon. Francis Rutherford, a licentiate of the Genesee Consociation, was taken under care of Presbytery. Mr. Rutherford remained under the care of Presbytery until the meeting April 2-4, 1833, when he was dismissed to the Presbytery of Madison. John Calvin Eastman and Elias Vandeman were taken under care of Presbytery as candidates for the ministry. Mr. Eastman attended the succeeding meetings of Presbytery; read a Latin exegesis, a critical exercise from 1st Peter, 3: 10, to end; popular lecture, Matt. 11: 27, to end; and popular sermon, Acts, 16: 3. All of these were sustained as parts of trial, and he was licensed at Union, Friday, September 19, 1834. Mr. Vandeman, who was a graduate of Ohio University at Athens, in the meeting at West Union, April, 1833, read a Latin exegesis from "*An Christus pro omnibus mortuus sit?*" and at Bloomingburgh, September, 1833, read a critical exercise from 2nd Peter, 1: 16, to end, and then was, at his own request, dismissed to the Presbytery of Columbus, by which he was licensed, and in May, 1835, ordained and installed at Truro and Hamilton; after preaching to which churches, for a short time, he died.

At the meeting at West Union, April 2-4, 1833, James Dunlap reported that he had labored two months and a half, as a missionary, and the treasurer was ordered to pay him seventy-five dollars for his services. The Rev. Robert Rutherford was received from the Presbytery of Lancaster and made stated supply at White Oak, until the next stated meeting of Presbytery, with leave to labor half his time, as a missionary, at New Market. He was dismissed to the Presbytery of Wabash, at West Union, April 4-7, 1837. Dyer Burgess was made stated supply at Sandy Spring, for one year. The Rev. John Forbush accepted a call from Mount Leigh, and the Revds. Jacob Eastman was appointed to preach and S. D. Blythe to preside at his installation, with J. P. Vandyke and R. J. Hall their alternates. The relation between the Rev. H. S. Fullerton and the Union Church was dissolved, and Mr. Fullerton accepted a call from Chillicothe, and the Revds. S. Crothers to preach and J. H. Dickey to give the charge, were appointed to install him, with Wm. Dickey and S. D. Blythe their alternates.

The following resolutions, concerning missions, were adopted:

"Resolved, 1st. That this Presbytery conduct its own missionary operations. 2d. That an itinerant plan of performing missionary labors be adopted. 3d. That, for the present, this Presbytery be

divided into two districts, and that John P. Vandyke, James Gilliland and Thomas Douglass be a committee, for the southern division, to report at the next meeting of Presbytery, the line of division, and make arrangements respecting the preaching places in these districts, the manner of raising funds for the itinerant preachers, and a selection of suitable persons to ride in this service." It does not appear that very much came from this arrangement. The following preamble and resolutions were unanimously adopted, and the Stated Clerk was directed to forward them to the Stated Clerk of the General Assembly: "Whereas, there exists in the Presbyterian church an unhappy diversity of opinion respecting the division of Presbyteries according to elective affinity, and as it is doubtful whether any decision of the Assembly, on that subject, would put the question to rest and produce a uniformity of practice in the Synods, therefore, Resolved: That the next General Assembly be requested to send down to the Presbyteries the following question, viz.: Shall the second section of the tenth chapter of our Form of Government be amended by adding to it the following words: Described by geographical limits?"

The New School controversy was beginning to show signs of its coming. Thomas S. Williamson M. D., a ruling elder, of the Ripley church, was taken under care of the Presbytery, as a candidate for the ministry. He attended the succeeding meetings, read a Latin exegesis on "*An mors Christi vicaria sit?*" Critical exercise on Ps. 2, from the 7th verse to the end; preached from Mark 16:16, and was licensed, at Red Oak April 4, 1834. At Union September 18, 1834, having been appointed by the A. B. C. F. M. as Foreign Missionary, he was ordained as an evangelist. This was the eminent and excellent Dr. Williamson, so long a missionary to the Indians. In Presbytery, at Bloomingburgh, September 24-26, 1833, the relation between the Rev. Samuel D. Blythe and the Hillsborough Church was dissolved. Mr. Blythe also resigned the office of stated clerk and the Rev. John P. Vandyke was elected to that office. Mr. Blythe was dismissed to the Presbytery of Madison. The Rev. Mr. Chute of the Miami Presbytery, being present, took his seat as a corresponding member, and "The communication of James Hoge, informing Presbytery that there was still a balance due Mr. Chute for his ministerial services, in the Ohio Penitentiary, of \$49.50, was taken up. Whereupon, the treasurer of Presbytery was directed to inquire at Synod, the proportion due from this Presbytery, that the amount may be furnished him." The subject of Foreign Missions was taken up and the following adopted: 1st. Resolved, That this Presbytery

cherish an undiminished confidence in A. B. C. F. M., and recommend increased exertions, to our churches, for sustaining the operations of that Board. 2nd. Resolved, That while this Presbytery approves of the measures of the Western Foreign Missionary Society, especially those which relate to sending missionaries to Western Africa, they conceive it inexpedient to become auxiliary, as a Presbytery, to that Society, although they recommend it to the confidence of those within our bounds, who may feel disposed to contribute to its funds. 3d. Resolved: That a copy of these resolutions be transmitted to the Corresponding Secretary of the Western Foreign Missionary Society.

Robert Rutherford was appointed stated supply at White Oak, for half time, until the next meeting, and the other half at New Market. Union had leave to employ James Dunlap for half his time, until the next meeeting, and for the other half he was to work as a missionary. The subject of using tokens, on sacramental occasions, was taken up, and "on motion, Presbytery decided that the use of them is proper and often necessary and should not, therefore, be discontinued." The committee to prepare a consolidated report, on the subject of Missions, reported the following which was adopted: "1st. That Presbytery be considered as one missionary district. 2nd. That the following places be considered as points of particular attention, viz: Union, Bainbridge, Bourneville, Ebenezer, Manchester, Huntington, Sinking Spring, Unity, Cedarville, Wilmington and vicinity, Hillsborough, Washington, Dunkeld's School House, Orr's School House, Yankeytown, Clark's Prairie, West Liberty, Wade's settlement and the several black settlements, within our bounds. 3d. That each stated minister, within our bounds, be requested to lay this subject before his congregation and take up a collection, at least once a year, and that a missionary sermon be preached at each meeting of Presbytery. 4th. That as far as practicable all applications, for the appointment of missionaries, be made to Presbytery, and that the selection of missionaries be made by Presbytery, at the stated meetings, and that a committee of three ministers and two elders be appointed to act in the interim."

Joseph G. Wilson A. B., of Western Reserve College, was taken under care as a candidate for the ministry. After having, at the several intervening meetings, read his Latin exegesis, his critical exercise from John 6:63, his popular lecture from Mat. 13:24-30 and preached his popular sermon from Ps. 73:28, all of which parts of trial were approved, he was licensed, in Presbytery at Hillsborough, April 7, 1836.

At the meeting in Red Oak, April 1-4, 1834, the Rev. John

McDonald was received from the Presbytery of Sangamon; at the meeting preceding, the Manchester church had been granted leave to employ him. He did not remain long in Presbytery; at the meeting in Union, the next September after he was received, he obtained leave to labor, out of bounds, and in September 1835, at Salem, he was dismissed to the Presbytery of Palestine. The Rev. Samuel Steel of West Lexington Presbytery, being present, was invited to sit as a corresponding member, and granted leave to labor in our bounds, until the next meeting of Presbytery. "On application made in behalf of the people of color, in Brown county, Presbytery "Resolved to establish a school or schools among them, and Messrs. Burgess, Rutherford and Wm Keys were appointed a committee to devise a plan for raising the necessary funds." This committee made the following report which was adopted: "Resolved, 1st. That an education committee of five, be appointed, whose duty it shall be to raise funds, to employ a teacher or teachers, to superintend the school or schools and to report to Presbytery, at each meeting, the state of the funds and of the school generally. 2nd. That a subscription be immediately opened for money, to be paid to the committee within three months. 3d. That each member of Presbytery be appointed an agent to solicit donations and forward them to some member of the committee as soon as practicable." James Gilliland, Dyer Burgess, Robert Rutherford, Archibald Hopkins and Abraham Pettyjohn were appointed this committee. A request was made by sundry persons in the neighborhood of Clark's Prairie, for the half of Mr. James Dunlap's labors, for one year. This was granted, and the people of that neighborhood were recommended to the Assembly's Board of Missions for assistance. The Presbytery sent a memorial to the Assembly on the subject of Slavery.

In Presbytery, at Hillsborough, June 4th, 1834, the Rev. Samuel Steel was received from the Presbytery of West Lexington. "A call was then presented from the church of Hillsborough, for the pastoral labors of Mr. Steel, which was put into his hands and by him accepted. It was then resolved that the installation of Mr. Steel be performed on Friday the 13th instant, and that Mr. Crothers preach, on the occasion, and Wm. Dickey be his alternate, and that James H. Dickey preside and give the charge, and Jacob W. Eastman be his alternate." That Friday was a lucky day for the Hillsborough church. "A petition from several persons, of Clark's Prairie, praying to be organized into a church, was taken up and James H. Dickey, Wm. Gage John Finch and James

McCoy, were appointed to organize the church, and, if they find the way clear, to do so." This committee reported at Union, the next September, that they organized a church, by name, Greenland. To the question: "Does it belong to the office of Deacon, to assist at the administration of the Lord's Supper?" the Presbytery answered: "Resolved, That in the judgment of this Presbytery, neither the Scriptures, nor our Form of Government, have assigned the work of handing around the elements, in administering the Lord's Supper, to any particular office, or person, and that therefore no reasonable objection can be made to the Deacons assisting, if the Session require it." Mr. James Dunlap preached a sermon, from Ps. 17:15, which was sustained as a trial sermon for ordination, and Presbytery agreed to ordain him at the next meeting, and install him pastor at Union, to which he had accepted a call, in April, at Red Oak, and appointed James H. Dickey to preach, and Samuel Crothers to preside and give the charge, with James Gilliland and John Rankin alternates.

The next meeting was, therefore, at Union, September 17-19, 1834, when Mr. Dunlap was ordained and installed, and Dr. Williamson was ordained as an evangelist, on the 18th, and John C. Eastman licensed the 19th. Joseph T. Irwin was made stated supply, at Sharon. "The church of Ebenezer presented a request for a change of name to that of Bainbridge, which was granted." "The committee appointed on the subject of Communion reported, which report was amended and adopted, and is as follows, viz: According to our form of Government, the power of admitting persons to communion, in all organized churches, is wholly vested in the church session. Our Book of Discipline recognizes only two ways by which church sessions are to judge of the qualifications of those whom they admit to communion. One by examination, or personal acquaintance. The other by well authenticated certificate. In view of these general principles, the committee recommend the following resolutions, viz: 1st. Resolved, That the practice of inviting, to our communion, all persons who are in regular standing, in other evangelical churches, is unconstitutional and highly dangerous. 2nd. Resolved, That the members of other churches adopting our Confession of Faith and Form of Government, and also of such bodies as have entered into stipulations with our General Assemblies, for inter-communion, between the two bodies, may be received, on authentic certificates. 3d. Resolved, That should members of other churches, not adopting our Form of Government, and having no connection with our General Assembly,

wish to commune with us, they ought to be admitted only on examination, and the same evidence of piety should be required of them which we require of our own members. 4th. Resolved, That no person should be received into the communion of our church, either on certificate or examination, who refuses to be under the care and government of some evangelical church."

At Red Oak, October 14th and 15th, 1834, "the committee on education among the colored people reported, whereupon, that committee was authorized to employ a teacher, in the lower settlement, for at least six months, and the Presbytery pledge themselves for his support." Sinking Spring promising to pay John Forbush two hundred dollars for his labors, for one year, was recommended to the Board of Missions, for aid, Presbytery not having sufficient funds to provide further for his support. The following was adopted as the form of commission and instruction to missionaries of this Presbytery:

"To J—— L——:

"Dear Brother—You are hereby commissioned to labor as a missionary, in the vacancies and destitute places, within the bounds of the Chillicothe Presbytery, for the term of ——. In performing this service you are expected and required to endeavor to find out the most destitute neighborhoods, and to preach the gospel to them as God may give you opportunity, being careful, as far as practicable, to send forward your appointments in due time. When you go into a destitute settlement, try to find out the person or persons who will be most likely to favor your designs, and consult them about the best mode of operation. In families where you abide, endeavor to make the subject of religion a main topic of conversation, avoiding carefully all harsh and censorious remarks on those who may differ from you, and endeavoring with meekness to instruct them that oppose themselves. Where you lodge, if family worship be not proposed by some member of the family, propose it yourself, but do not force it without the consent of the head of the family. Frequently explain, to the people where you go, the plan of the Presbytery for sending out and supporting missionaries; and wherever it may appear expedient, attempt to make collections for the missionary fund, either from individuals or congregations, as may seem best. Endeavor to find out the state of religion and morals in every settlement which you may visit, and what prospect there may be of a church being formed there in future. Whenever you may find a considerable number of people anxious to form a Sabbath-school, a temperance society, or a Bible society, give them all the

aid in your power. Should you find any vacancy, wishing to be organized, inform them that it is their duty to apply to Presbytery. Keep a journal, and note particularly your journeyings, your ministerial labors, your discoveries on the subject of religion, and your collections. And of the whole make report, at our first meeting after you shall have completed your mission. That the Lord may direct you and bless your labors, is the prayer of the Presbytery."

"Signed by order                            A —— B ——, Clerk."

A meeting of ministers and elders of the Presbyterian church, held in Philadelphia, May 26, 1834, had adopted a paper called "The Act and Testimony," which was an appeal to the church at large, and which was adopted in terms by about 374 ministers, 1,789 elders and 14 licentiates, and, either entire or substantially, by five Synods and thirty Presbyteries. The paper was drafted by Robert J. Breckinridge. It bore testimony against alleged "alarming errors which have hitherto been connived at, and now at length have been countenanced and sustained by the acts of the supreme judicatory of our church." Specified errors in doctrine and discipline, and church order, and recommended "that on the second Thursday in May a convention be held in the city of Pittsburgh, to be composed of two delegates, a minister and Ruling Elder from each Presbytery, or from the minority of any Presbytery, which may concur in the sentiments of this "Act and Testimony," to deliberate and consult on the present State of our church and to adopt such measures as may be best suited to restore her prostrated standard." Concerning this the Presbytery took the following action: "Whereas, there is a paper called "The Act and Testimony," circulating extensively, and asking to be adopted by Presbytery, sessions and individual members of the Presbyterian church, Resolved, that the sessions and members under our care be advised that in the judgment of this Presbytery it is inexpedient to sign that paper. 1st. Because we are unwilling to countenance the insinuation that our Confession of Faith and catechisms are so vague and indefinite, as regards the fundamental doctrines of the gospel as to render such a course necessary. 2nd. Because signing that paper is no test of orthodoxy. The errors, therein testified against, are plainly condemned by our Confession of Faith, and if there are ministers who are so destitute of principle as to subscribe that Confession while they hold such errors, they can, with equal ease, sign "The Act and Testimony." 3rd. Because we do not know any, within our bounds, who hold such errors, and the insinuation that a large proportion of Presbyterian ministers hold and preach such, is, in our opinion, slanderous, and calculated to

frighten conscientious Christians from the communion of the Presbyterian church. 4th. Because, if such heresies do prevail, signing that paper is not the course pointed out by the Word of God, for saying those who have made shipwreck of faith, or for purifying the church from defilement. The exercise of discipline is the means ordained by the Lord Jesus for that purpose. Any course calculated to divert the minds of the members or judicatories of the church from the faithful exercise of discipline, is, in our opinion, worse than useless. We view it as a mistaken notion, that, by signing the paper in question, we would acquit ourselves, in the sight of God, of all responsibility "arising from divisions and discords in our church." 5th. Because, instead of "looking back with sacred joy to our church's love of human rights," we ought, in our judgment, to mourn her instrumentality in riveting the chains of slavery on millions of her fellow-men, many of them the little ones committed by the Savior to her care. She retains, in her communion, ministers and elders, and some hundreds of private members, who are making their fortunes by robbing the poor of their liberty, and defrauding them of their hire, and hindering them from the discharge of those duties which God requires of all men, and withholding from them the means of salvation, and, in defense of their evil work, they are reviving the papal heresy that reading the Word of God is neither necessary nor proper. It is questionable whether the advocates of any of the heresies enumerated in "The Act and Testimony" have done as much towards bringing the Word of God into disrepute, and causing the enemy to blaspheme, as Presbyterians have done, in their efforts to make the Bible justify the sin of slaveholding. 6th. We consider the proposed convention at Pittsburgh as justified neither by the letter, nor spirit of our Form of Government, and as calculated to excite suspicions and jealousies, and encourage divisive courses, and as a gross imposition on the hospitality of Pittsburgh."

R. H. Rankin was received from the Presbytery of Cincinnati and preached his trial sermon, for ordination, from Heb. 7:25. All his parts of trial having been sustained, the third Tuesday of January next, was appointed for his ordination and installation at Huntington. He was accordingly ordained and installed, at that time, January 21st, 1835. James Gilliland preached and Samuel Crothers presided and gave the charge. This relation continued until September, 1837, when, in Presbytery at Bloomingburgh, it was dissolved and Mr. Rankin was dismissed to the Presbytery of Logansport. Addison Coffey and Stephen B. Riggs were taken under the care of Presbytery, as candidates for the ministry

Mr. Coffey at the succeeding meetings of Presbytery read a Latin exegesis on "*An Christus pro omnibus mortuus sit?*" a critical exercise from James 1:25, and his other regular parts of trial, all of which were sustained, and he was licensed at Chillicothe, October 21, 1836. Mr. Coffey was born in Greenfield, March 5, 1807; graduated from the University of Ohio, at Athens, in 1834, with the first honor, and at the Western Theological Seminary, in Alleghany City. In 1837, he accepted a call to Lebanon, and remained there about two years and a half. His next settlement, as pastor, was at Coshocton. In 1847, he removed to Peoria, Illinois, and on the 26th of October, 1848, was installed pastor of the First Presbyterian church of that city, and continued in that relation until the day of his death, April 6, 1855. Mr. Riggs at the different following meetings of Presbytery read his Latin exegesis, a critical exercise from Gen. 4:6, 7; delivered a popular sermon and was licensed at Chillicothe October 21, 1836. Having been appointed by the American Board a missionary to the Sioux Indians, he was ordained as an evangelist, in Presbytery at West Union, April 6, 1837.

In Presbytery at Salem, September 10-12, 1839, his name was dropped from the roll, he having become a member of the Presbytery of Ripley, New School. He became very useful and eminent as a missionary; among other works he edited a grammar and dictionary of the Dakota language, which was printed, under his supervision, by the Smithsonian Institute. He was honored with the degrees of D. D. and LL. D., and for his scholarship, and the many excellencies of his character was admired and loved by all who knew him. He was born at Steubenville, Ohio, March 23, 1812. He prepared for college at Ripley, O., and in 1834 graduated at Jefferson College in Canonsburgh, Pennsylvania, and studied theology in the Western Theological Seminary at Alleghany. After an active and most useful life preaching to, and writing for, and about the Indians, he died Augnst 24, 1883.

In Presbytery at Huntington, January 21, 1835, a call from Washington church for half the labors of Mr. J. C. Eastman was presented and accepted, and John 4:20, was given him as a text for trial sermon for ordination, to be preached at the next meeting of Presbytery. "At the request of Eagle Creek congregation its name was changed to that of Russelville." In Presbytery at Georgetown, April 7-9, 1835, "A request on the part of Sharon for a change of name to that of Wilmington was presented and granted." "The committee on the rejection of our memorial on Slavery, by the last

to the Presbytery of Cincinnati. The relation between R. J. Hall and Georgetown was dissolved, and at the next meeting, at Russellville, Mr. Hall was dismissed to the Presbytery of Crawfordsville. "A request from sundry persons, in the vicinity of Sinking Spring, to be organized into a church, was presented to Presbytery, whereupon John Forbush, J. W. Estman, Adam B. Wilson and Terah Templin were appointed a committee to organize them, in case they should find it expedient." At the next meeting they reported "that they had organized a church, by the name of Brush Creek." Presbytery adopted, as a standing rule, "That all discourses of candidates, as trials for license in this Presbytery, shall be heard by the Presbytery alone." I suppose, if the candidates had been consulted, they would have preferred a congregation for the discourses, and the Presbytery alone for the criticisms. A circular letter on slavery was reported and the Stated Clerk was directed to send a copy of it to each Presbytery under the care of the General Assembly. This letter, which was a long one, spoke of division, alienation, and decline of vital godliness, as prevailing in the churches, and declared that but little success attended the means of grace, and the efforts of the church for the extension of the Redeemer's kingdom; that for all this there was a cause, and that cause existed in the church, and that the belief of this Presbytery was that that cause was the sin of slavery, as it existed in the church.

Then the resolutions that have been quoted above, in the account of the meeting at Georgetown, were introduced with the request that the several Presbyteries would adopt them, and a statement of their belief that every Christian church, or union, or association of churches, was entitled to declare the terms of admission into its communion, and the qualifications of its ministers and members, and that they could "see no good reason why the church, or any branch of it, should hesitate to exclude, in a regular way, this sin, merely because we find it involved in our political relations." The whole concluded with a prayer for guidance, and was signed by John P. Vandyke, Stated Clerk, "by order of Presbytery."

This does not seem to have met with much favor. I have examined copies of a number of the answers received and find only one that adopted the resolutions, as they were, and that was the Presbytery of Huron, which adopted the resolutions, and added the assurance that they would "stand by the brethren of Chillicothe in defense of them, in the General Assembly, or elsewhere." This was signed by Xenophon Betts, Stated Clerk, Wakeman, Huron county,

Mr. Coffey at the succeeding meetings of Presbytery read a Latin exegesis on "*An Christus pro omnibus mortuus sit?*" a critical exercise from James 1:25, and his other regular parts of trial, all of which were sustained, and he was licensed at Chillicothe, October 21, 1836. Mr. Coffey was born in Greenfield, March 5, 1807; graduated from the University of Ohio, at Athens, in 1834, with the first honor, and at the Western Theological Seminary, in Alleghany City. In 1837, he accepted a call to Lebanon, and remained there about two years and a half. His next settlement, as pastor, was at Coshocton. In 1847, he removed to Peoria, Illinois, and on the 26th of October, 1848, was installed pastor of the First Presbyterian church of that city, and continued in that relation until the day of his death, April 6, 1855. Mr. Riggs at the different following meetings of Presbytery read his Latin exegesis, a critical exercise from Gen. 4:6, 7; delivered a popular sermon and was licensed at Chillicothe October 21, 1836. Having been appointed by the American Board a missionary to the Sioux Indians, he was ordained as an evangelist, in Presbytery at West Union, April 6, 1837.

In Presbytery at Salem, September 10-12, 1839, his name was dropped from the roll, he having become a member of the Presbytery of Ripley, New School. He became very useful and eminent as a missionary; among other works he edited a grammar and dictionary of the Dakota language, which was printed, under his supervision, by the Smithsonian Institute. He was honored with the degrees of D. D. and LL. D., and for his scholarship, and the many excellencies of his character was admired and loved by all who knew him. He was born at Steubenville, Ohio, March 23, 1812. He prepared for college at Ripley, O., and in 1834 graduated at Jefferson College in Canonsburgh, Pennsylvania, and studied theology in the Western Theological Seminary at Alleghany. After an active and most useful life preaching to, and writing for, and about the Indians, he died August 24, 1883.

In Presbytery at Huntington, January 21, 1835, a call from Washington church for half the labors of Mr. J. C. Eastman was presented and accepted, and John 4:20, was given him as a text for trial sermon for ordination, to be preached at the next meeting of Presbytery. "At the request of Eagle Creek congregation its name was changed to that of Russerville." In Presbytery at Georgetown, April 7-9, 1835, "A request on the part of Sharon for a change of name to that of Wilmington was presented and granted." "The committee on the rejection of our memorial on Slavery, by the last

to the Presbytery of Cincinnati. The relation between R. J. Hall and Georgetown was dissolved, and at the next meeting, at Russellville, Mr. Hall was dismissed to the Presbytery of Crawfordsville. "A request from sundry persons, in the vicinity of Sinking Spring, to be organized into a church, was presented to Presbytery, whereupon John Forbush, J. W. Eastman, Adam B. Wilson and Terah Templin were appointed a committee to organize them, in case they should find it expedient." At the next meeting they reported "that they had organized a church, by the name of Brush Creek." Presbytery adopted, as a standing rule, "That all discourses of candidates, as trials for license in this Presbytery, shall be heard by the Presbytery alone." I suppose, if the candidates had been consulted, they would have preferred a congregation for the discourses, and the Presbytery alone for the criticisms. A circular letter on slavery was reported and the Stated Clerk was directed to send a copy of it to each Presbytery under the care of the General Assembly. This letter, which was a long one, spoke of division, alienation, and decline of vital godliness, as prevailing in the churches, and declared that but little success attended the means of grace, and the efforts of the church for the extension of the Redeemer's kingdom; that for all this there was a cause, and that cause existed in the church, and that the belief of this Presbytery was that that cause was the sin of slavery, as it existed in the church.

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Ohio, and was dated April 21, 1836. The Presbytery of Columbus answered thus:

"COLUMBUS, April 18, 1836.

*The Presbytery of Columbus to the Presbytery of Chillicothe:*

DEAR BRETHREN—We have received your letter, containing your views of slaveholding, and of the measures that should be adopted to deliver the church from the guilt of cherishing this evil in her bosom, and have given it a serious and respectful consideration. In the conviction that the holding of slaves and the entire system of policy, connected with this practice, is indeed a great evil, and may justly be regarded as a curse to our country and to the church, in the United States, we accord with you in the opinion that all proper means of removing it should be sought out and used without hesitation. We must be permitted to doubt, however, whether it is the imminent and exclusive cause of the religious declension, and other tokens of divine displeasure which we suffer; whether the measures which you propose are legitimate and wise and whether it is practicable for us, as a church, to apply this, or any other remedy, in the existing state of things, both safely and efficaciously. On the whole, the best consideration which we are able to give this embarrassing and portentous subject leads to the conclusion, expressed in the following resolution, which we have unanimously adopted: Resolved, That Presbytery are not by any means prepared to approve the views, or adopt the resolutions communicated by the Presbytery of Chillicothe, respecting the exercise of discipline, in the case of slaveholders; and they deem it improper for them to act on this subject, at present, because it is referred to the next General Assembly, for their determination. With sincere respect and brotherly kindness, and with prayers for your prosperity as a judicatory of the church, We are yours in our common Lord.

By order of Presbytery.

JAMES HOGE, Stated Clerk."

The Presbytery of Winchester, Virginia, sent this as their action: "Resolved, That this Presbytery cannot entertain any such document as that sent to us by the Presbytery of Chillicothe, and that the Stated Clerk be directed to send it back to the Stated Clerk of that Presbytery, with this minute appended.

True copy.

Attest: HENRY FOOTE, S. C."

Henry, however, added of his own head: "P. S. By way of query: Has the black man a home in Ohio, by law? Has he not been driven off, though free? Look at these things, my brethren If Ohio

mittee to install him pastor of the above churches. In Presbytery, at Greenfield, April 2nd, 1839, at his request, his name was taken from the roll as he considered himself a member of Ripley Presbytery, New School. In Presbytery, at Hillsborough, April 5-7, 1836, a call was presented from Circleville, for the Rev. H. S. Fullerton, but, "After hearing a protest from the congregation of Chillicothe, the Presbytery decided not to put the call into his hands." Dyer Burgess was made stated supply, at Manchester, for six months. The pastoral relation between the Rev. James Dunlap and Union was dissolved. Presbytery sent a memorial to the General Assembly on Slavery. This seems to have been regularly attended to at every meeting of the Assembly. Georgetown had a call for the Rev. J. P. Vandyke, who had proposed to leave West Union, but, as he had now concluded to stay there, the call was not presented to him. The committee on the education of colored people reported and the treasurer was directed to pay Samuel Moss \$17.50, for digging and walling a well for the school-house in the Brush Creek settlement. This committee made regular reports, but as the reports were not copied in the minutes, I have not been able to ascertain how much was done in the matter of educating the colored people.

In Presbytery, at Greenfield, October 17-19, 1836, "A petition was presented by Abraham Green and others, residing in Adams and Brown counties, who live remote from places of public worship, requesting to be taken under the care of Presbytery as a vacant congregation, that themselves and families might be furnished with supplies of preaching. Resolved: That said request be granted and that said persons be known by the name of Eagle Creek congregation."

The church at Ripley gave Mr. Rankin leave to act, for one year, as agent, for an "Anti-Slavery Society," and James Dunlap was appointed to supply them, at their request, which he did for six months, when he requested leave to discontinue. J. G. Wilson was granted leave to travel out of bounds until the next meeting. The standing rule requiring candidates to deliver their popular sermons in the presence of Presbytery alone, was repealed. The rule, however it may have been with the sermons, was not popular. The pastoral relation between the Rev. H. S. Fullerton and the Chillicothe church was dissolved. The Rev. James H. Gass was received from the Presbytery of French Broad, Tennessee, and made stated supply at Georgetown, until the next meeting. At that meeting Mr. Gass received a call, from Georgetown, which he held, for consideration, and, in Bloomingburgh, September 12-14,

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1837, he was dismissed to the Presbytery of French Broad; but at Hillsborough, April 3-4, 1838, he returned the certificate, accepted the long pending call from Georgetown and the third Sabbath of May was appointed, for his installation; John Rankin to preach and James Gilliland to preside. He went with the Ripley Presbytery. J. C. Tibbals, a member of the Ripley church, was taken under care as a candidate and I suppose that he, too, went with the New School as he disappears from the minutes. Isaac N. Taylor was also taken under care as a candidate. Mr. Taylor was afterward licensed at Ripley, September 14, 1838; ordained as an evangelist, at Greenfield, June 11, 1840; and at Washington, September 8-9, 1840, was dismissed to the Presbytery of Dayton.

In Presbytery at West Union, April 4-7, 1837, the usual memorial, to the General Assembly, on Slavery, was prepared and the churches were also recommended to send memorials. The standing order of Presbytery requiring members to spend eight days in missionary service, between the stated meetings of Presbytery was rescinded. "A reference, for final decision, from the session of Manchester, in the case of John Anderson charged with the sin of slaveholding, was taken up. Mr. Anderson not appearing, the records of session were read and the roll having been called to afford the members opportunity to express their minds, it was unanimously resolved: That John Anderson be, and he hereby is, excluded from the communion of the church, for the sin of slaveholding until he give satisfactory evidence of repentance."

In Presbytery at Bloomingburgh, September 12-14, 1837, Eleazer Brainerd was received from Athens Presbytery. He afterwards went with the New School, and his name was dropped from the roll, in Presbytery at Salem, September 10-11, 1839. "Thomas Woodrow, a member of the Congregational Union, of England, presented a request to be received into the Chillicothe Presbytery, which was read, together with other papers certifying his good standing, as a minister of the gospel, his character and attainments. On motion his case was referred to Samuel Crothers, James H. Dickey and Wm. Keys to report thereon." This committee reported the order prescribed by the Assembly, in the Digest, on the subject of receiving ministers from foreign bodies and in accordance with the rule, Mr. Woodrow, having been examined on experimental religion and theology and, he having adopted our standards of doctrine and discipline and promised subjection to this Presbytery, in the Lord, was received as a minister on probation for one year," and made stated supply, at Chillicothe. The following was presented to

Presbytery and adopted, viz: "Whereas, in the opinion of this Presbytery, the rule of the late, and some preceding Assemblies, that the commissions of their members should not be publicly read, but examined by a committee, is both unconstitutional and dangerous; and whereas we believe that our Form of Government, Chap. 12, Sec. 7, has been altered to accord with that mode without a vote of the Presbyteries; Therefore, Resolved; That a committee be appointed to inquire into that subject, and, if necessary, prepare a memorial to the next General Assembly, touching the same and report at our next stated meeting." This committee was afterward dissolved at the request of its members without making a report. Presbytery also adopted the following: "Whereas the declaration of the last General Assembly, that the synods of Western Reserve, Utica, Geneva, and Genessee, were not constitutionally branches of the Presbyterian Church, is, in the judgment of this Presbytery, not true. Therefore, Resolved; That from and after the time when the commissioners from Western Reserve Synod were excluded from the house, that body was no longer a constitutional Assembly of the Presbyterian church and therefore, the inferior judicatories are not bound to obey any of their injunctions." A protest against the adoption of the above respecting "the act of excision" was put on record, as follows: "The undersigned, members of the Chillicothe Presbytery, do hereby protest against the decision of said Presbytery respecting the proceedings of the last General Assembly, which decision declares that said body ceased to be the General Assembly of the Presbyterian church, after the exclusion of the members of the Western Reserve Synod; because 1st. We consider said declaration, not true. 2nd. Because the taking such a stand, by the Presbytery, has an evident tendency to throw it out of its connection with the Presbyterian Church. Joseph T. Irwin, James H. Dickey, Samuel Steel, John C. Eastman, and elders Joseph McLean, Wm. Keys and John Morton." The above protest was written by the Rev. Samuel Steel, whose conservatism and excellent judgment were often of great benefit to the Presbytery. The following resolution was also adopted: "Whereas the press of the Alton Observer has been destroyed, by a mob, because the editor advocates the principles of Liberty: Resolved; That we recommend that collections be made in all our churches, to aid in the re-establishment of said press, and that we solicit all the friends of Liberty, in our country, to co-operate with us, in sustaining the freedom of the press."

The pastoral relation between Robert H. Rankin and Huntington church was dissolved and he was dismissed to the Presbytery

of Logansport. Joseph G. Wilson was dismissed to the care of the Presbytery of Salem, Indiana. Mr. Wilson had been, since he was licensed, for the most part, traveling out of the bounds of Presbytery. The church of Chillicothe was permitted to employ the Rev. Thomas Woodrow, to labor with them until the next Spring meeting of Presbytery. Wilson C. Hollyday and John Wright McCormick were taken under care of Presbytery. They attended the several meetings succeeding; their parts of trial were sustained, and they were both licensed, in Presbytery, at Salem, September 12, 1839. Mr. Hollyday was dismissed to the Presbytery of Miami, in Presbytery, at Washington, September 8-9, 1840. Mr. McCormick accepted a call to Greenland Church for one-half his time; he was ordained and installed there June 11, 1840. John Rankin was moderator of Synod at its meeting, in 1837.

At the Bloomingburgh meeting, a call from the church of Union Grove, Illinois, was put into the hands of the Rev. James H. Dickey, which he accepted, and the pastoral relation between him and the Salem Church, was dissolved, and Mr. Dickey was dismissed and recommended to the Presbytery of Peoria. The dissolution of the relation was on September 12, 1837. Mr. Dickey continued in Illinois, until December 24th, 1856. At the age of 76 years and two months, when, everywhere in the christian world, men were preparing to celebrate with joy and thanksgiving, the coming of our Lord, he took his departure for that blessed land, whose glories seen from afar, had cheered, comforted and allured him and made this inhospitable world to him the vestibule of heaven. All the country hereabouts, where he had preached and labored, has had in it, in all the years since his departure, men and women who were the better for his residence and work here; persons whom he had taught how to live and how to die. Some yet linger who have seen the light of his kindly smile, and felt the grasp of his hand; a clean hand and a strong one; and heard from him words of cheer and consolation and taught their children to reverence his name and hold him in perpetual love and esteem. His memory is as ointment poured forth and all the land is fragrant with its perfume. He was a manly, upright, honest man, of tender sensibilities, and of attractive manners, so simple that you forgot that they were elegant. He drew men to him with his graces and held them with the steel hooks of his worth. His sermons were always good, never a failure; there was never a time when his friends had cause to be ashamed, but, in every situation they were proud of him. He was a pastor in whom the hearts of his people could safely trust. Never glowing

and burning and flaming up into such prophetic and almost inspired speech as occasionally fell from his brother William's lips, when one great sermon held up as a torch, illumined a whole year; but, burning with flame constant, pure and beautiful, that afforded men light, for all needed duties, and made their everyday work holy, and showed them that doing daily, what the day brought to do, was what made men saints; was what kept men's feet ever on the way to heaven; that patient, constant, persevering walking with God, kept men ever under His hands held out in benediction. So he preached, and living as he taught others to live, he was ready when God called him.

In Presbytery, at Red Oak, December 20, 1837, James Shaw appeared, seeking license. Mr. Shaw had passed through the usual parts of trial with the approbation of the Presbytery of Ohio, to whom, however, he stated, that he designed when about to be licensed, to take exception to the Confession of Faith. The question was then taken, shall Presbytery proceed to license Mr. Shaw? and decided in the negative: yeas 9, nays 23, *non liquet* 5. Then, at Pittsburgh, October 25, 1837, the Ohio Presbytery "on motion, resolved; That Mr. Shaw be, and he is hereby no longer a candidate under the care of this Presbytery, and that the Stated Clerk furnish him with an extract from the minutes touching his case, if desired. A true copy from the minutes of Presbytery. Attest, Wm. Jeffery." Mr. Shaw then appeared before the Presbytery of Chillicothe, with a certificate of his good standing as a member of the First Presbyterian church of the borough of Alleghany, and of his having passed satisfactorily, to the Board of directors, through the entire course of studies prescribed for the Western Theological Seminary and also the following extract from the minutes of the Presbytery of Ohio. "Mr. Shaw having been examined as to his views of the Confession of Faith, Chap. 23, Sec 1 and 2, stated that he believed that God had armed the Civil Magistrate, with the power of the sword, that in his opinion war is seldom just, yet he did believe that, under the New Testament, there may be just and necessary occasion for war and that, in such cases, the magistrate may wage war." While this had not been sufficiently warlike for the Presbytery of Ohio, it seemed heroic enough for our Presbytery, and he was taken under care and licensed at Red Oak, December 20, 1837. Mr. Shaw was appointed to labor, as a missionary, for one month within our bounds, with leave to travel out of bounds, previous to our next meeting. He eventually traveled into the New School Presbytery of Ripley.

In Presbytery at Hillsborough, April 3d and 4th, 1838, Salem

presented a call to the Rev. H. S. Fullerton, which he accepted, and Wm. Gage to preach and Wm. Dickey to preside and give the charge, were appointed a committee to install him the Friday previous to the last Sabbath of June. Good Friday came late to the Salem people that year. Gamaliel Beaman was dismissed to the Presbytery of Athens. While in this Presbytery he had supplied Piketon church, but was not installed as pastor. The usual memorial on slavery was sent on to the General Assembly.

In Presbytery at Ripley, September 11-14, 1838, Rocky Spring having increased their subscription from \$200 to \$300 per annum, prayed Presbytery for leave to alter the call to their pastor, (Jacob W. Eastman,) from one-half to three-fourths of his time, which was granted. Robert J. Hall was received from the Presbytery of Cynthiaville and dismissed to the Presbytery of Cincinnati. He came in at one door and went out at the other. He came back again, however. James Shaw was appointed stated supply at White Oak church, for six months. The Rev. Joseph T. Irwin requested to be released from his pastoral charge in Wilmington, on account of his ill health. "The elder from said church stated that the congregation had given their consent, though with much reluctance." The request was granted, the relation dissolved and Mr. Irwin was permitted to travel out of bounds. Previous to the next meeting, Bainbridge presented a call for Mr. Irwin, which was not accepted. Robert H. Hollyday, a graduate of Miami University, was taken under the care of Presbytery as a candidate for the ministry. Having passed his pars of trial, Mr. Hollyday was licensed September 9th, 1840, and in Presbytery at Greenfield, September 14th and 15th, 1841, he was dismissed to the care of the Presbytery of Sidney. Mr. Hollyday was born in Buckskin township, Ross county, Ohio, September 1, 1815, in the bounds of Salem Church, in which he was baptized in infancy, and, on profession of faith, at the age of fourteen or fifteen, was received into the communion of that church. He graduated at Miami University with the class of 1833; studied theology with Dr. Crothers, and Greek exegesis with the Rev. H. S. Fullerton. In October, 1840, he began to preach in Bellefontaine, Ohio, as an assistant of the Rev. Joseph Stevenson, preaching there one-half of his time and the other half in West Liberty and Stony Creek, now Spring Hill church. There was then no organized church at West Liberty, but in the fall of 1841 an organization was effected, and a call given and accepted by Mr. Hollyday, who was ordained and installed pastor of the West Liberty church. He resigned this pastorate in the spring of 1842. In April, 1843, he accepted a call

from the church of Findlay, which he had been supplying for a year, and was installed. This relation he held until the spring of 1854; then, still residing in Findlay, he supplied the churches of Enon Valley and Harmony until the spring of 1858, when he accepted a call to the Rockhill church, in the St. Clairsville Presbytery, which charge he resigned in June, 1860. In the spring of 1861 he became stated supply at Upper Sandusky, and continued in that work for three years. In the spring of 1864 he returned to Findlay, where he still resides. Since his return he has served the churches of Arcadia, Fostoria, Bluffton and North Bethel, his work being mostly of a missionary character. In 1867 and '68 he spent a large portion of his time in the interest of Wooster University. He has written a history of the Synod of Sandusky, and, also, a "Centennial history of the Presbyterian Church in Northwestern Ohio and Lima Presbytery."

The Rev. Thomas Woodrow, "who had been under care of Presbytery as a foreign minister," was received as a member of Presbytery and directed to present his papers to the Synod of Cincinnati, at its next meeting. Mr. Woodrow accepted a call from Chillicothe, and his installation was appointed for the first Friday in November: Wm. Gage to preach the sermon; H. S Fullerton to preside and give the charge; D. Gilmer and J. C. Eastman alternates. It was resolved "that the roll be called, that every member may express his views in relation to the two bodies claiming to be the General Assembly of the Presbyterian church." After this the following resolution was adopted: "That no division which may take place in the Synod of Cincinnati, at the next meeting, shall be considered as dividing this Presbytery, and that we will endeavor to preserve our integrity and harmony as long as possible."

In Presbytery, at Greenfield, April 2-3 1839, "The following resolution was offered and seconded: Resolved, that the Presbytery proceed as usual to the appointment of commissioners to the next General Assembly. After some discussion, this resolution was postponed, for the purpose of taking up the following, viz: Whereas, the General Assembly of 1838, declared out of the Presbyterian church, without charges, citation, or trial, about one-fourth of all the commissioners present, from Presbyteries against whom no regular process had ever been instituted, and proceeded to pass acts requiring Presbyteries to deal with those commissioners who refused to acknowledge the constitutionality of the Assembly, thus organized, and declaring those ministers and elders willing to adhere on the basis of 1837 and 1838, whether a majority, or minority, should be considered the true Presbyteries, and others

as out of the Presbyterian Church. And whereas, the Synod of Cincinnati, in October last, in obedience to the above acts and in compliance with arrangements, by a convention previously held, to control the proceedings of said Synod, adopted a resolution calling on the Presbyteries of Cincinnati and Chillicothe to report whether they had taken order with their commissioners, for not acknowledging the constitutionality of the Assembly which sat in the Seventh Presbyterian Church of Philadelphia, the result of which was the excision of the larger part of the body called the Presbytery of Cincinnati and, (as it was called by its leading advocates,) a mild censure of the Presbytery of Chillicothe, assigning as a reason for taking no further order on the subject, the probability that the next Assembly would take cognizance of their doings; believing, therefore, that the General Assembly of the Presbyterian church, in these United States, as defined by the constitution, has ceased to exist, and desirous also of avoiding, in future, illegal and vexatious prosecutions, for adherence to what we believe to be the doctrines of the Word of God, and the constitution of the Presbyterian church, in reference to church government and discipline: Resolved; That no commissioner to any General Assembly be appointed by this Presbytery, (amended by adding,) for this year, and then adopted, by the following vote: Ayes, Daniel Gilmer, Joseph T. Irwin, James Dunlap, Wm. Gage, Samuel Crothers, John Forbush, J. W. Eastman, J. Menary, J. McConnel, John R. Strain, F. Ware, James Templin, David Matthews, and Robert Braden; Noes, Thomas Woodrow, Samuel Steel, David Jolly, James Murray, Joshua Robinson, J. C. Eastman, John P. Vandyke, Isaac Templin, Nathaniel Montgomery, and Anthony Walke." Those who voted no, adopted and signed the following protest, which was put on record: "The undersigned members of the Chillicothe Presbytery do hereby protest against the act of said Presbytery, which refuses to elect commissioners to the General Assembly, and do hereby complain to the Synod of Cincinnati of said act for the following reasons: 1st. Because the preamble to the resolution, contains a very defective and incorrect statement of the facts therein, and such as is calculated to throw contempt and reproach on the higher judicatories of the church. 2d. Because the resolution itself is a virtual departure from the government of the church, inasmuch as it is a direct refusal to comply with that part of it which requires each Presbytery to elect commissioners to the General Assembly." The following action was taken: "Whereas Hugh Carlisle has for a considerable time, been

laboring in the church of Piketon, without having reported himself, in any way, to this Presbytery, Wm. Gage was appointed a committee to visit said church and ascertain the facts respecting the case." I do not find, however, any report that Mr. Gage made to Presbytery concerning this, and suppose that the matter was satisfactorily arranged. James Gilliland, Dyer Burgess, and Wm. H. Rogers stated that, considering themselves members of Ripley Presbytery, they wished their names taken from our roll. Their request was granted.

James Gilliland was born in Lincoln County, North Carolina, October 28, 1769, graduated from Dickinson College, Pennsylvania, October 1792; studied theology with the Rev. W. C. Davis, author of "The Gospel Plan;" was licensed by the Presbytery of South Carolina, September 26, 1794, and ordained and installed pastor of Broadway church, in the same Presbytery; his son, W. W. Gilliland, of Ripley, Ohio, says concerning him: "He became an abolitionist while at College, and some eleven or twelve members of the Broadway church objected to his ordination, because he preached against slavery; he admitted it, and the Presbytery advised him to desist, when he asked the Synod what he should do, thinking the Presbytery's advice was contrary to God's counsel. The result was, he left Carolina and came to Brown County, Ohio, in 1804. He settled at Red Oak and was installed November, 1806. He preached there for thirty-seven years against slavery. He was the first abolitionist minister in Brown County. He died at Red Oak, February 1st, 1845." Mr. Gilliland also says concerning his father: "I have felt hurt to hear, and see in print, eulogies on the Rev. John Rankin as the first abolitionist, in Brown County; this I know is not true. My father was preaching against slavery in 1796-7 and 8, in Carolina, and from 1805, to 1845, in Ohio. Rankin was only four years old in 1796, and when he came to Ripley, in 1822, the church organized here by the Rev. James Gilliland, was largely abolitionist. Mr. Rankin was a good man and a warm abolitionist, but the foundation was laid here by my father before Rankin came. 'Honor to whom honor is due,' I say." From all of which, it would seem that he, at least, trained his son in the way of the abolitionists. He published numerous pamphlets and was appointed by Presbytery to answer the letters of Amite and Mississippi Presbyteries, on Slavery.

The Rev. H. S. Fullerton, in personal recollections of Mr. Gilliland, published in Sprague's Annals of the American Pulpit, says among other things: "Father Gilliland was a very humble and modest man. He shrank from everything like ostentation or display.

In preaching, more perhaps than any man I ever knew, he hid himself behind his subject, especially when that subject was the cross. 'Self, nothing; Christ, all in all,' seemed to be his motto. While diffident, he was far from being timid. He was distrustful of himself, but not of the cause he espoused, or the doctrine he preached. He never embraced doctrines until he was well convinced that they were true; or appeared as the advocate of a cause until he felt confident that it was right, and then he seemed to say, 'What I have written, I have written.' He never appeared to ask the question, 'Are my sentiments popular?' but simply, 'Are they true?' and when this question was answered in the affirmative, nothing could induce him to shrink from their avowal, on all proper occasions. There were some memorable instances, in the course of his ministry, of his exhibiting an almost martyr-like spirit in adhering to his honest convictions. Father Gilliland was of a social, cheerful disposition. Although never forgetful of his dignity, as a christian minister, there was a vein of good humor and pleasantry, in his conversation, which made him a highly attractive companion. Neither the infirmities of old age, nor the depressing effects of disease, destroyed his vivacity, when among his friends, or his animation, when in the pulpit. A short time before his death he remarked to me, 'I hear one class of men who preach the doctrines of the Gospel very well; but none of us preach enough on experimental religion.' The remark seemed to me as just as it was characteristic."

I am indebted to the Hon. Wm. P. Cutler of Marietta, for a letter from which I have taken the following, concerning the Rev. Dyer Burgess, who was born in Springfield, Vermont, December 27, 1784: "At the age of sixteen years, soon after his conversion, he began to preach as a Methodist minister, but finding his views more in accordance with Congregationalism, he joined that church and studied theology with the Rev. Dr. Wines. He was ordained at Colebrook, Vermont, but came to Ohio in 1816, and was received into Miami Presbytery from the Northern Association of Vermont, September 2, 1817. About this time he established the Presbyterian church at Piqua, Ohio." "In 1840 he was employed to preach in Warren, Washington county, Ohio." He was very earnest in his opposition to Slavery. "At one time, while traveling on an Ohio river steamboat, a rope was prepared for his neck, from which he was saved only by the prompt and efficient interference of friends." It was not a thing which added to a man's personal safety, at that time to be known as an abolitionist. "He was a member of the Presbyterian General Assembly of 1818, from the

Presbytery of Miami, and presented a paper upon the subject of slavery which led to the adoption of the celebrated declaration of that body condemning the whole system." Rev. Dr. George A. Baxter of the Presbytery of Lexington, Dr. Ashbel Green of the Presbytery of New Brunswick and Mr. Burgess were the committee who prepared that celebrated deliverance. James H. Dickey represented our Presbytery in that Assembly. "His personal appearance and address were such as well qualified him to lead in the discussion of a subject that absorbed the attention of all, and at that time excited the positive hostility of a large majority of his hearers. He was strongly enlisted in opposition to Masonry; and at one time published a newspaper in Cincinnati upon that subject. His views upon temperance and the use of tobacco were as positive as upon other subjects, and boldness as well as the personal power that he exhibited in the discussion of all such topics, gave him the marked characteristics of a radical reformer. Notwithstanding the energy and decisive persistency with which he supported his own views, often giving the impression of rancor and ill will, yet he was one of the most enjoyable of companions. Having an extensive personal acquaintance, and memory fully stored with early reminiscences, he possessed also a most happy faculty of communicating his thoughts, while all acrimony disappeared by close contact, in social intercourse." His labors in Washington county, where he spent the latter years of his life, were in the Presbyterian churches of Belpre, Warren, and Watertown; he was not, however, pastor of any of these churches. He died August 31, 1872, at the age of 88 years.

At the meeting, in Salem, September 10-12, 1839, "The committee on the case of Manchester church reported. Their report was accepted and after amendment adopted and is as follows: "Resolved, That the elder from that portion of the church of Manchester, adhering to this Presbytery is entitled to a seat, because, in the present distracted state of the Presbyterian church, the right of the majority of the elders of the session of Manchester to retain their relation to this Presbytery is as unquestionable, as that of the minority to be connected with another. By this resolution the Presbytery does not wish to say that the brethren whose delegate has been received, have just cause for withdrawing their support from brother Rogers, and from refusing to attend on his ministrations. On the other hand they believe it to be their duty, under the present distressing circumstances of the church, to pay the stipends they promised him on settlement, and to attend on his ministry, as they

believe the doctrines he preaches, to be in accordance with the word of God, and the Confession of Faith of the Presbyterian Church."

The following resolutions on Slavery were adopted:

"Whereas we are bound as christians and as officers, of the Church of Christ, in every proper way, and on all proper occasions, to bear testimony against sin and especially against those sins for which we have reason to believe that God is pleading a controversy with the church; and whereas it is desirable, on various accounts, in our present circumstances especially, that there should be a distinct understanding of our views and of the course which we intend to pursue in reference to the sin of slavery. Therefore, 1st. Resolved; That slaveholding, and justifying the holding of men as slaves, are heinous sins against God and man, and that the exercise of discipline for these, as for other heinous sins, cannot be omitted without a flagrant dereliction of duty. 2nd. Resolved; That this Presbytery will not receive as a candidate for the ministry, license, or ordain any one known to hold slaves, or to justify the practice of slaveholding. 3d. Resolved; That pastors and church sessions, under our jurisdiction be, and they hereby are, enjoined to prohibit all ministers known either to hold slaves, or to justify the holding of slaves, from exercising the functions of the ministry, in the churches under their care. 4th. Resolved; That the Presbytery cannot hold fellowship with any Presbytery, Synod, or other ecclesiastical body, while it tolerates, under its jurisdiction, either the sin of slaveholding, or the justification of the sin of slaveholding, and especially the justification of it, by appeal to the Scriptures, which, in the judgment of this Presbytery, is blasphemy of Almighty God, and a shocking prostitution of his Word." The ayes and noes on the foregoing resolutions were called for, and were as follows: Ayes, Wm. Dickey, Samuel Crothers, John Forbush, H. S. Fullerton, Wm. Gage, D. Gilmer, James Stewart, P. McWilliams, D. Evans, H. Lucas, G. Brown, A. McLean, A. Price, John Shepherd and Wm. Garrett; Noes, Samuel Steel, John P. Vandyke, Thomas Woodrow, John C. Eastman, James McLung, Charles Stephenson, Samuel Patton, James Pollock and James McLintick.

It was "resolved that the names of the members formerly belonging to this Presbytery, and now belonging to the Ripley Presbytery be discontinued from the roll of this Presbytery." Cornelius A. Hoyt was taken under the care of Presbytery as a candidate for the ministry. He was licensed in Presbytery, at Greenfield June 11, 1840. In Presbytery, at Concord, April 6th and 7th, 1841, the ses-

sion of Salem church was ordered to cite and try C. A. Hoyt charged by common fame, "with having countenanced and aided his brother in marrying a second wife while his first is still living." In Presbytery, at Greenfield, September 14th and 15th, 1841, Mr. Hoyt applied by letter, for dismission to the care of the Presbytery of Logansport, Indiana. "In connection with this letter it was resolved to attend to the case of Mr. Hoyt, as referred to the session of Salem church, at our last meeting. The records of said session were read, after which the following was presented and adopted, viz: The Session of Salem Church, having been called upon to state what they had done in compliance with the order of the Presbytery, in the case of C. A. Hoyt, stated that they had called before them said Hoyt, on a charge of common fame, of aiding and abetting his brother, Milo Hoyt, in the sin of bigamy, and that, after hearing the statement of his conduct, in the matter, they had found him guilty, and he neither complained nor appealed from the decision. The Session did indeed excuse him, on account of the unlimited confidence, which he professed to place in the statements of his brother, but he ought to have considered his brother a partial and interested witness and exercised a judgment of his own, in a case of so much magnitude." "Whereupon. Resolved: That the license of C. A. Hoyt to preach the gospel, as a probationer for the ministry, be, and it hereby is recalled, till he give satisfactory evidence of repentance. Resolved; That the Stated Clerk, be directed to forward a copy of the above to C. A. Hoyt and also to the Presbytery of Logansport."

The committee on the records of Salem reported, taking exception because "the session find him, (C. A. Hoyt,) guilty of the charge and then acquit him, because of his views when performing a wicked action. Mistaken views, while they may detract from the magnitude of the crime, cannot take it away altogether." The whole case was referred to the session for review. In Presbytery at Pisgah, April 5th and 6th, 1842, Salem session reported that they had complied with the directions of Presbytery. C. A. Hoyt also applied for the restoration of his license, and consideration of the question was postponed until the next meeting of Presbytery. In Presbytery at Waverly, August 30th and 31st, 1842, Mr. Hoyt's license was restored and he was given leave to travel out of bounds until the next stated meeting. In Presbytery at West Union, April 4th and 5<sup>th</sup>, 1843, he accepted a call from Bethel and Wilmington; and Romans 3: 21-23, was given him as text for trial sermon for ordination. He was ordained and installed in Presbytery at Wilmington, June 16, 1843. Wm. Dickey preached the ordination sermon, and Mr. Hoyt, having

been ordained and installed pastor of the united churches of Wilmington and Bethel, his name was added to the roll of Presbytery. In 1839 the Old School Church had 1,615 ministers, 1,673 churches, 126,583 communicants. The New School had 1,093 ministers, 1,260 churches and 106,000 communicants.

## CHAPTER VI.

When Presbytery met in Greenfield, December 10th and 11th, 1839, there were left, after the names of those who were now in the Presbytery of Ripley had been dropped, of pastors, Wm. Dickey, at Bloomingburg; Samuel Crothers, at Greenfield; Samuel Steel, at Hillsborough; Thomas Woodrow, at Chillicothe; Hugh S. Fullerton, at Salem; Wm. Gage, at Concord and Pisgah; John C. Eastman, at Washington; Jacob W. Eastman, at Rocky Spring; John P. Vandyke, at West Union, and Daniel Gilmer, whose pastoral relation with Greenland was dissolved at this meeting, and who was not again settled in this Presbytery, but in Presbytery at Greenfield, September, 1841, was dismissed to the Presbytery of Ripley. In addition to the above there were Joseph T. Irwin, who at this meeting was dismissed to the Presbytery of Cincinnati; John Forbush, who seems to have had no regular charge since the relation between him and Mount Leigh had been dissolved, in September, 1834, and who was dismissed to the Presbytery of Lancaster in April, 1841, and James Dunlap, at this time without charge. "A petition was presented from several members of Chillicothe church, with others, members of other evangelical churches, requesting Presbytery to organize them into a church to be called Second Chillicothe." This was granted, and H. S. Fullerton, Wm. Gage and James Stewart, with Robert Stewart, alternate to James, were appointed a committee to meet in Chillicothe as soon as convenient, to organize said church. The committee met in Chillicothe, December 21, 1839, and organized the Second church with twenty-six members. Richard Long and Amos Ford were chosen elders. In Presbytery at Hillsborough, April 7th and 8th, 1840, the committee reported that they had attended to the matter, and Amos Ford, Ruling Elder from Second Chillicothe, took his seat in Presbytery.

In Presbytery at Concord, April 6th and 7th, 1841, the Stated Clerk was directed to inquire if the Second church of Chillicothe still wanted to be under the care of this Presbytery. I cannot find that they made answer, and there is nothing further in the records of the Presbytery concerning the church. I suppose that the name was dropped from the roll of churches, and thus alone the fact was recognized that the church had left the Presbytery. In a copy of

some of the minutes of the church I find that in November, 1840, the Rev. George Beecher removed from Rochester, New York, and took charge of the church, at which time, also, the church became independent and adopted a constitution of which the following is the preamble: "The Presbytery of Chillicothe having connected itself with the New Basis General Assembly, the church voted that this church be henceforth independent and that they adopt the following constitution." The constitution was a curious mixture of Congregationalism and Presbyterianism. All the business of the church was to be transacted "by its members who are over twenty-one years of age and none others shall be considered acting members." In cases of discipline, the person accused, or any other acting member of the church, who was dissatisfied, could appeal from the decision of the session, within a week from the time that the decision was declared, to the church, when "the whole testimony shall be laid before the church and the accused shall be heard in his own defense, and the vote of the majority of the acting male members of the church present shall be final and conclusive in the matter." This, or something else, seemed to be productive of many church trials. During Mr. Beecher's life the church grew rapidly in membership, but was probably never so prosperous at any time after his much lamented death, concerning which the following is in their records: "July 1st, 1843, this church endured a most melancholy and distressing visitation of Divine Providence in the death of her beloved pastor, who accidentally shot himself while shooting birds, in his own garden. The corpse was taken to the church, and a sermon was preached by the Rev. Mr. Woodrow. Afterwards, on the same day, his remains were conveyed to Putnam, and there interred." Before this sad event the church had ceased to be independent, having been received into the Presbytery of Ripley April 13, 1842, reserving, however, the right to settle cases of discipline within themselves. The church was continued for a number of years and was preached to by several ministers, the last of whom was the Rev. B. F. Stone, who was afterward one of the most successful teachers ever in our public schools, and then Probate Judge of Ross county for a number of years, and is at present practicing law in Chillicothe.

Synod had found fault with some of the proceedings of Presbytery with their action, in reference to commissioners to the General Assembly and concerning slavery. There is no copy in the minutes of the Presbytery, of the exception and reproof, but from the action of this Greenfield meeting we can understand what they were. "The committee on the minute of Synod—Samuel Crothers, H. S.

Fullerton, Samuel Hibben and George Brown, reported, and, after some discussion the report was amended and adopted," (Crothers, without doubt, wrote it,) and it is as follows: "The committee on the resolution of the Synod requiring this Presbytery to review and rescind their resolution on slavery, as unbrotherly in its bearing and unconstitutional in its tendency, report—'That the resolution which the Synod requires to be reviewed and rescinded as unbrotherly and unconstitutional, contains three distinct propositions. 1st. That slaveholding is a sin against God and man. 2d. That justifying it, by appeal to the Scriptures, is blasphemy of Almighty God and prostitution of His Word. 3d. That we cannot have fellowship with any ecclesiastical body which tolerates these sins in its communion. The Synod expressly admits that our testifying against slavery is a right admitted, a duty enjoined by our highest court.' The allusion, we presume, is to the following decision by the General Assembly, in the year 1818, viz: 'We consider the enslaving of one part of the human race by another a gross violation of the most precious and sacred rights of human nature, and as totally irreconcilable with the spirit and precepts of the gospel of Christ, etc.' It would be uncharitable to believe, without palpable evidence, that any ecclesiastical body is corrupt enough to deny that to attempt to prove, by the Scriptures, that God allows such iniquity in His church, is to blaspheme the Holy One and to prostitute His Word. The title which the Holy Spirit, in the Scriptures, gives to a body which would deliberately assume such a position and act accordingly, is 'a habitation of devils.' The Synod also admits that our resolution does not necessarily imply an intention to withdraw immediately from the Presbyterian church, or any branch of it. But the objection is, that should any ecclesiastical body, with which we are now in connection, persevere in tolerating the sin, or the blasphemy, or the prostitution of the Scriptures, against which we testify, it would lead to withdrawal of fellowship from that body. And it is admitted that this is the correct view of the matter. But we had no right to assume that this would disturb any existing relation to the Synod. In the year 1830, the Synod of Cincinnati decided that 'buying, selling or holding a slave, for the sake of gain, is a heinous sin and scandal, requiring the cognizance of the judicatories of the church.' They appointed a committee to defend their decision, in a printed address to the churches. They set apart the third Thursday of the January following, as a day of 'humiliation, fasting and prayer,' and called upon all the ministers and sessions under their care 'to convene their respective churches and cry mightily to God that He would not

visit in His wrath, but would, in mercy, give repentance to such as are guilty of depriving their fellow-men of their natural rights and especially of the means of instruction and grace.' At a subsequent meeting they prohibited one of the churches from employing a minister of the Synod of Kentucky, because he was a slaveholder; and proclaimed to the churches and to the world that they would encourage no minister from the South to settle within their bounds, till he had washed his hands of the sin of slaveholding; and every charge now brought against this Presbytery was then urged against the Synod, by the apologists for slavery. The Presbytery of Chillicothe, therefore, had no right to assume that their resolution would affect the Synod, because they had no right to assume that the Synod was chargeable with hypocrisy, in all or any of their movements against slavery, or that they had apostatized from their own published declaration, accompanied with humiliation, fasting and prayer. No mere man can foretell that it will lead to withdrawal of fellowship from any of the bodies with which we are now in connection, unless he can foresee their impenitent perseverance in that defense of sin, by the Bible, which amounts to a declaration that it is an unholy book and that its author is an unholy God. Besides, should this warning prove ineffectual, the Presbytery will be competent to name the bodies from which fellowship is withdrawn. The Synod give it as their opinion that we ought, according to our resolution, either to rescind it or peaceably withdraw from the body. But we cannot consistently withdraw until every scriptural and constitutional means of reformation has failed. In that event the path of duty is plain. When our Lord was sending, perhaps, the last message He ever intended to send His people, by way of revelation, till the trumpet shall sound for the final judgment, He charged them, as they regarded His favor and as they would not be partakers of the judgments about to be poured out, to separate themselves from the body which had become so corrupt as to make merchandise of slaves and souls of men, and were living in other enumerated sins, not one of which is more heinous than making the God of the Bible the author and approver of such iniquity. Rev. 18: 4-13. To say that the constitution binds us to everlasting fellowship with slaveholders and blasphemers of the living God, is to use the constitution of the church of Christ as a cord for binding and delivering her into the hands of the uncircumcised. This Presbytery has a right to complain of the disregard of the constitution, in the course which the Synod has taken in this case. Our Book of Discipline, (chap. 7, sec. 1st,) expressly requires that when any grossly unconstitutional proceedings appear in the records of any

judicatory, the first step to be taken by the judicatory next above, is to cite the judicatory, alleged to have offended, to appear at a specified time and place, and show what it has done. But while we are deprived of the advantages of this course, pains are taken, in the Synod's preamble and resolutions, to fix on us the charge of grossly unconstitutional proceedings. They charge us with a measure which is 'unscriptural, unconstitutional, irregular, clearly unconstitutional, unbrotherly in its bearings, and unconstitutional in its tendency, an indirect excommunication of Presbyteries and Synods, a method not of memorial, but of revolutionary right, painful and aggravating to the feelings of brethren, calculated to defeat its object, not justified by our ordination vows,' &c., &c. And then an effort seems to be made to show that, notwithstanding all this guilt, ours is to be judgment tempered with uncommon mercy. The committee of Synod entreat them, as with bowels of compassion, 'to exercise all the forms of counsel and exhortation and all the feelings of forbearance and mildness, rather than excite any one by our action to take what we believe to be an unhappy step, both for themselves and the church.' We do not recollect to have ever seen, in the course of our lives, an ecclesiastical paper, even on a case of the most flagrant immorality or heresy, in which such a profusion of epithets is employed to depict the guilt of the accused, accompanied with such profession of tenderness. Probably it will reconcile many minds to the disregard of the constitution in the case, on the ground that the crime was so great that the constitutional rules could not reach it, or that such was the tenderness of the Synod that they could not find in their hearts to apply them. It is worthy of special remark that the charge of unscriptural, unconstitutional, &c., is not accompanied with a single proof from the Scriptures or from the constitution. The requirement of the Synod that we should review our resolution and unconditionally rescind it, as unbrotherly and unconstitutional, without permission to feel the convictions which the review might produce, is without precedent. If we must decide according to the convictions of another, regardless of our own, it would have been more merciful to have required us to rescind without review. A Presbytery may be required to review and correct, or review and decide conscientiously, with the understanding that their decision will be subject to review and perhaps reversal by the higher court. But to require us to review and rescind as unbrotherly and unconstitutional, regardless of our convictions to the contrary, and in defiance of the command of God always to speak the truth in our hearts, is to require us to utter what we believe to be a falsehood, and to do it officially, as a

court constituted in the name and by the authority of the Lord Jesus. Yet we can account for the decision of the Synod without supposing that any member of it would knowingly do us wrong. It is one of the fearful arrangements of heaven that when such sins as slaveholding and the defense of it by appealing to the Word of God, are admitted into the church, as a fretting leprosy they pollute all that are in it, and it is one of the penalties which God has annexed to the scandalous neglect of discipline, which is manifested in the admission of such sins, that they soon become sacred, and for their defense the most sacred rules will be violated and the most precious rights disregarded. The General Assembly, notwithstanding the decision that slaveholding is 'a gross violation of the most precious and sacred rights of human nature'—'utterly inconsistent with the law of God and totally irreconcilable with the spirit and principles of the gospel of Christ,' to prevent it from being disturbed, in the Presbyterian church, has suppressed the right of petition and closed the door against discussion. The painful truth is that slavery, in addition to stripping millions of our citizens of their natural rights and the means of salvation, has corrupted to the core, the faith, the morals, the government and the discipline of the Presbyterian church. Your committee recommend the adoption of the following resolutions, viz.: 1st. Resolved; That to require us to review a resolution on a subject involving the glory of God and the present and eternal welfare of millions, with no alternative but to rescind it as unbrotherly and unconstitutional, regardless of our convictions to the contrary, is an exercise of power unknown to our Form of Government, repugnant to the Scriptures and without parallel or precedent in any regular proceedings in the history of the Presbyterian church. 2nd. Resolved; That we have no disposition to secede from the Presbyterian church, and that we are prepared voluntarily to rescind our resolution on slavery the moment the Scriptural or constitutional rule which it violates is pointed out. 3d. Resolved; That testifying against such sins as slaveholding and blasphemy of God and His Word, declaring them to be heinous sins, and that we cannot have fellowship with them who tolerate them, is a duty enjoined in the Word of God, and from time immemorial universally conceded as a constitutional privilege, and this Presbytery knows no consideration which can ever move them to relinquish it. 4th. Resolved; That by ecclesiastical bodies which tolerate, in their communion, slaveholding and blasphemy of God, by appealing to the Scriptures for its justification, we mean those bodies who do not exercise discipline for them, as for other sins.'"

The Presbytery also, possibly not knowing but what they might be driven out from home and looking around to see, if worst come to worst, whether any of the neighbors would take them in, wanting to make friends to themselves of the mammon of unrighteousness, adopted the following preamble and resolution. "Whereas the Presbyteries of Chillicothe and Ripley, though under distinct organizations, and having different ecclesiastical relations, are still one in faith and worship, in their form of church government and their plans for the promotion of the glory of God, and the salvation of souls, and for the relief and deliverance of the oppressed; and whereas, such bodies are under solemn obligations to avoid even the appearance of that bigotry which emboldens infidelity, and to exhibit that oneness which in our Lord's intercessory address to the Father, is urged, by the affecting consideration, 'that the world may know that Thou hast sent me and hast loved them as Thou lovest me.' Therefore, Resolved: That Hugh S. Fullerton, Wm. Gage and George Brown be, and they are hereby appointed a committee, to meet, or correspond with a similar committee, should such be appointed, by the Presbytery of Ripley, for the purpose of reporting, for the consideration of said Presbyteries, such regulations as may seem calculated to promote their mutual comfort, peace and co-operation, in the work of their common Lord and Master." It would appear that the Ripley Presbytery were not so brotherly, for, in Presbytery, at Greenland, June 10th and 11th, 1840, "the committee appointed some time since, to write the Presbytery of Ripley, reported a communication from said Presbytery, in which said Presbytery refused to enter into any special correspondence with this Presbytery; which was received and the committee was discharged." At this Greenland meeting, Robert G. Wilson D. D. was received again into membership from the Presbytery of Lancaster.

In Presbytery at Washington, September 8th and 9th, 1840, "A petition was presented, by sundry persons of Clinton county, praying to be organized into a church, which was read, and, on motion, Wm. Dickey, Samuel Steel and Joseph Gillespie, were appointed a committee to visit them and if they should deem it proper, organize them into a church." The Stated Clerk was directed to give written notice, of this application, to the church of Wilmington, and the committee was directed to meet, the first Wednesday of October, at three o'clock P. M. They did meet, at that time, and organized a church which was called Bethel. "The committee on the establishment of a depository, reported, which

report was approved: 'That, in their opinion, the interests of the church will be promoted by the establishment of a depository, in Chillicothe, for the books and publications, issued under the care of the General Assembly, and that, at least for the present, the depository be under the care of Thomas Woodrow, and that a committee of three ministers be appointed, to assist him with their counsel, whenever it may be necessary.' Robert G. Wilson, Wm. Dickey and Wm. Gage were appointed that committee.

At the meeting at Concord, April 6th and 7th, 1841, the Rev Wm. Burton was received from the Presbytery of Ohio; at the September meeting in Greenfield, the same year, he was appointed stated supply at Piketon, for one year. He continued to preach there as stated supply until he accepted a call from that church in Presbytery at Belfast, April 2nd and 3rd, 1844. His installation was appointed for the third Thursday in June, R. G. Wilson to preside, Thomas Woodrow to preach, with H. S. Fullerton and Wm. Gage their alternates.

In Presbytery at Pisgah, April 5th and 6th, 1842, the Rev. Adrian Aten was received from the Presbytery of Oxford, and accepted a call, from Red Oak; his installation was appointed for the Friday preceding the first Sabbath of June, with H. S. Fullerton to preach, Wm. Dickey to preside and give the charge, and John P. Vandyke and Samuel Steel, alternates. "The committee on the petition of certain members at Frankfort, made a report and the following was adopted: Resolved; That a committee of two ministers and two elders be appointed to visit Frankfort and act on the whole subject according to their discretion. S. Crothers and R. G. Wilson ministers, and James Mc Connell and Robert Stewart, elders, were appointed that committee." This committee reported in Presbytery at Waverly, August 30th and 31st, 1842, that they had attended to the matter and finding the people not prepared for the organization of a church, they did nothing in the way of organizing them, and so ended the effort of the Presbytery of Chillicothe, O. S., in the matter of establishing a Presbyterian church in Frankfort, although the people there had built a brick house for a church, which however was never entirely finished, and was afterward sold and used for a number of years for a wagon and carriage making establishment, and afterward for a tanyard. Mr. McCormick however preached there, Sabbath afternoons for six months, or a year, during the time that he was pastor at Greenland. After this, no effort was made by the Presbytery to establish a church in Frankfort, but

May 17, 1851, the church in Frankfort was organized by the Rev. John Rankin, who was then in the Free church Presbytery of Ripley. The following persons were the original members: William Latta, M. D., Mahala Hegler Latta, Dr. and Mrs. H. S. Nye, Wm. Ross, Elizabeth Ross, D. C. Anderson, Isabella Douglass, and Maggie Douglass. Wm. Ross was elected elder, at the organization. The Rev. Leroy Rankin and the Rev. Mr. Moore supplied the church until 1863, when the Rev. J. R. Gibson was called and remained pastor of the church until November, 1866. September 28, 1865, the church went with its Presbytery into the Scioto Presbytery, New School. The Rev. R. C. Galbraith, Jr., supplied the church, in connection with Concord, from January 1867 to January 1869, when the Rev. B. T. Dewitt began his work there and continued until May 1871, when R. C. Galbraith, again supplied the church, remaining until December 1880. The church had, at the re-union, been brought into the Chillicothe Presbytery where it ought to have been from the first.

George McKinley, a member of the First Church, Chillicothe, and Nathaniel Williams were taken under care of Presbytery as candidates for the ministry. Mr. McKinley regularly attended the succeeding meetings of Presbytery, reading a Latin exegesis on "*Quid significat Sacramentum?*" a critical exercise on Romans 6:23, and at Concord, October 7-9, 1845, delivered his popular lecture on Mat. 5: 1-6. The above parts of trial were sustained and, at his request, he was dismissed to the care of the Presbytery of Salem, Indiana.

Mr. McKinley was born in Warren township, Jefferson county, Ohio, December 18, 1814. In April, 1815, his father and mother, both of whom were born in county Donegal, Ireland, removed to the neighborhood of Chillicothe, Ohio. Until he was eighteen years of age, his life was spent upon his father's farm. At the age of nineteen he became a member of the First Church, Chillicothe, on profession of his faith. He received his literary education at the Ohio University in Athens, and began his theological course with Drs. Thomas Woodrow and R. G. Wilson, and continued it at the New Albany Theological Seminary and was licensed to preach by the Salem Presbytery, the name of which was afterward changed to New Albany. He entered upon his first pastorate, at Petersburgh, Illinois, September 1, 1846. In 1857, he removed to Middletown, Illinois. In September, 1858, he accepted a call to Champaign, Illinois, and continued there until in February, 1870, when at his own request the pastoral relation was dissolved and he went to New

Mexico, for his health. After remaining there for sometime, his health was partially restored and he returned to Illinois, and for some years lived upon his farm seven miles southwest of Champaign. He organized the Prairie View church and preached in it for five years during the time that he lived upon his farm, but increasing years and failing health at length made it necessary that he should withdraw from all regular work, and he removed to Champaign, where his last years were spent. He died May 21, 1887, and was buried in Mt. Hope Cemetery. He was a faithful, earnest, minister of the gospel and held in universal respect. The Rev. C. N. Wilder preached, May 29, in the church at Champaign, a memorial sermon from Acts 11:24. "A good man, and full of the Holy Ghost and of faith," in which sermon he spoke of himself as having been, during all the years of his ministry in that church, greatly strengthened by the presence of Mr. McKinley and "by his beautiful Christian life." Mr. Williams who remained in the Presbytery we will hear of hereafter.

In Presbytery, at Waverly, August 30th and 31st, 1842, the Rev. Charles Danforth was received as a member. He had sundry papers, testimonials of character etc., but was examined, as not belonging to our body. I suppose he had been New School or Congregationalist, but the records do not show where he or his papers came from. Manchester was granted leave to employ the Rev. Richard Graham, for six months; he was afterward, at Bloomingburgh, August, 1843, received into Presbytery, as a member, and at Bainbridge, April 1st and 2nd, 1845, was dismissed to the Presbytery of Redstone. Mr. Graham was a native of Ireland, graduated at Princeton Seminary, was pastor at Van Wert and Apple Creek, Oval, and Sewickly, Pa., and died 1851.

In Presbytery, at Hillsborough, Nov. 24, 1842, twenty-three persons, members of the Russelville church, which had gone into the Ripley Presbytery, requested to be taken under the care of the Presbytery of Chillicothe. Their commissioner, Adam Wilson, stated the causes of the division, in that church. "1st, Dissatisfaction with the Ripley Presbytery, 2nd, Unsound views of doctrine held forth, by sundry ministers, visiting said church." He also stated that no member of Chillicothe Presbytery had employed any agency in dividing said church, and that they would endeavor to accommodate the other part of the congregation, in respect to the use of the church, and did not intend to take any advantage, in the way of excluding them from their equitable claim, in the church property. The prayer of the petitioners was granted.

In Presbytery at West Union, April 4th and 5th, 1843, Joseph M. Gillespie, John Huston and James S. Fullerton, were taken under care of Presbytery as candidates for the ministry. Mr. Gillespie at several succeeding meetings of Presbytery, read an exegesis on "*An mors Christi vicaria sit?*" a critical exercise on Heb. 1:3, popular lecture on Mat. 5:10, and had leave of absence for one year to study the Hebrew language at New Albany, Alleghany or Princeton. He preached his popular sermon and was licensed at Concord, October 9th, 1845. Mr. Fullerton had given him, for exegesis, "*Quare, in Adamo, omnes moriebantur?*" Heb. 9:26, last clause, for critical exercise; John 15: 1-8, for popular lecture; and Romans 13:14 for sermon which last he delivered and was licensed, in Presbytery at New Market, September 4, 1844. C. A. Hoyt accepted a call from the churches of Wilmington and Bethel and was assigned Rom. 21:22 for trial sermon for ordination; he was ordained and installed at Wilmington, June 14, 1843. Wm. Dickey preached the ordination sermon.

In the Presbytery at West Union, there was also brought to the attention of the Presbytery, the "quarrel and difficulty" at Manchester, in reference to the use of their house of worship, the congregation being divided into nearly equal parts, one part claiming to belong to the Chillicothe and the other to Ripley Presbytery. Presbytery advised "that the church property should be exposed to public sale and sold to the highest bidder; it being understood that none but the parties, by their representatives, should be allowed to bid and that the purchaser shall pay one-half the purchase money to the other party and receive full and entire possession of said property."

In Presbytery, at Bloomingburgh, August 29th and 30th, 1843, Charles Thayer was taken under care, as a candidate for the ministry. He read, at the various following meetings, an exegesis, on "*An verbum Dei regula sola fidei et vitae?*" a critical exercise, on Romans 8:3; popular lecture, on 2nd. Corinthians 5:1-5, and was then granted leave of absence, for one year, to study the Hebrew language at New Albany, Alleghany, or Princeton. He delivered his popular sermon, at Concord, and having passed all his parts of trial, was licensed, October 9, 1845. The subject of churches relinquishing a part of their pastor's ministerial services, for the purpose of supplying, in part, destitute churches and neighborhoods, was taken up and on inquiry, it was found: "That in general, the churches are not willing for such an arrangement." "It was, Resolved; That the Stated Clerk be directed to inform the churches of

Piketon and Waverly that Presbytery will expect them, at its next stated meeting, to make regular application for the services of Wm. Burton, if they wish to retain him as their minister.

The following on slavery was adopted: "Whereas, the General Assembly of the Presbyterian church, is composed, in part, of ministers and elders, who buy, sell and hold their fellow men, as property, under laws, which make them mere chattels personal, in the hands of their owners; under a system which takes from them their inalienable rights and all the fruits of their labors; which deprives, nearly one-sixth of the population of these United States, of the means of salvation, which God has instituted, and substitutes the soul ruining inventions of the Man of Sin; which by annihilating marriage among colored persons, and depriving females of protection, from unprincipled whites, has to a fearful extent, converted thirteen of the States and most of the Territories into so many great brothels; a system which interferes with all the divinely constituted relations, and forbids the discharge of any and every duty which they owe to God and man, excepting as the fellow worm claiming them, as his property, may please to grant indulgence; and whereas the Assembly in 1818, decided that this sin is a gross violation of the most precious and sacred rights of human nature, utterly inconsistent with the law of God, which requires us to love our neighbors as ourselves, and is totally irreconcilable with the spirit and principles of the gospel of Christ, which enjoins that all things whatsoever ye would that men should do to you, do ye even so to them, and that it is "manifestly the duty of all Christians, to use their honest endeavors, to efface as speedily as possible, this blot from our holy religion; and to obtain the complete abolition of slavery throughout Christendom and the world"—Yet, notwithstanding this, their decision, they have refused to repent themselves, or to use the proper means to bring those under their care to repentance; and, on the other hand, regardless of this decision, have continued to extend the privileges of the church, freely to slaveholders, slave traders, and slave breeders, and worst of all to ministers who defend the heaven daring system, by appeal to the Scriptures; thus proclaiming, in the hearing of our children and before a scoffing world, that the Word of God is not pure, and that its author is not infinitely holy; and whereas the Assembly, in contempt of our right to petition and discussion, have persevered in refusing to hear respectful memorials, on the subject of slavery, or to present them to be discussed, thus depriving us of a privilege which the proudest despot of Europe

seldom dares to refuse to the humblest peasants in his dominions; and whereas this Presbytery, after laboring in vain, during more than fifteen years, to obtain a hearing, by memorial and discussion, on the floor of the Assembly, and apprehending a crisis, when it might be necessary to take higher grounds, did, at their meeting, in Salem, in September, 1839, adopt a number of resolutions declaring, in substance, that "slaveholding is a heinous sin against God and men; that defending it by appeal to the Word of God, is a prostitution of his Word; and a blasphemous denial of His infinite holiness, and that they could hold no fellowship with any ecclesiastical body that practices and tolerates such sin; and whereas, this Presbytery, anxious, if possible, to avoid the necessity of the last resort, forwarded in 1842, another memorial to the Assembly, respectfully remonstrating against this sin, and urging some efficient action for its removal, which was met by various efforts to prevent it from being discussed, until at length the memorial was laid on the table until 1843. Therefore, as a duty which we owe to them and to ourselves, to our children, to the millions of our oppressed brethren, to the churches under our care, to our country, and to our God, resolved: That we do hereby and solemnly protest against the doings of the General Assembly, in protecting such daring criminals from the censure of the church, and in refusing to hear and consider our memorials, remonstrating against the sins of which they are guilty, and we regard it as a gross dereliction of duty, totally inconsistent with the character of a court of Jesus Christ."

It was also resolved that the Stated Clerk of this Presbytery be directed to inform the Stated Clerk of the Presbytery of Tuscaloosa, that Alexander Smith, a member of said Presbytery, on his way to the last General Assembly, according to current and uncontradicted fame, did, by taking from Cincinnati, as his slave, a colored female, brought thither by himself, commit an act which, according to the constitution and laws of Ohio, is kidnapping and punishable in the penitentiary. The following was also adopted: "Whereas, the Presbyterian church in these United States has, in holy and adorable providence been, since 1837, unhappily split into two great divisions; and whereas, it is believed that a large portion of ministers and elders and private members, in each of these divisions, who consider these distinct and independent organizations of Presbytery and Synods and General Assemblies, as not only an evil and schism, but also a great sin, and the occasion of much sin, in which all are, more or less involved, and which has a most unfriendly influence on the success of the gospel, both in our own and foreign lands. Therefore,

Resolved; That mere ecclesiastical connection shall not hinder the members of this Presbytery, though ecclesiastically connected with what is called the Old School organization, from cherishing ministerial and Christian communion as God, in His providence, may give us opportunity, with all ministers and private members who are in good and regular ecclesiastical standing in the New School organization." When the book went up to Synod, the "Record was approved, except the resolution in reference to 'doings of the General Assembly in protecting such daring criminals,' &c., the language of which was declared to be 'too severe and censorious:' and the representation of the case representing the individual named, as guilty of the sin of kidnapping, whereas, if the statements of one of their own members which must, it is presumed, have been before them, be true, there is no evidence of guilt in the specified case, and therefore the conduct of Presbytery in this case is unkind and worthy of condemnation. Signed, D. K. McDonald, Moderator."

In Presbytery at Belfast, April 2d and 3d, 1844, in answer to a question, it was resolved that the ordination of Elders and Deacons should be performed by the imposition of hands and, also, "Resolved; That it be recommended to the members of this Presbytery, that ordinarily, the action sermon be preached by the minister in charge, on sacramental occasions."

A memorial was presented from Red Oak, and a committee reported upon it, and their report, which is as follows, was adopted: "That inasmuch as slaveholding, for the sake of gain, is, in our judgment, utterly inconsistent with the law of God and totally irreconcilable with the gospel of Christ, it is of vital importance that every lawful and proper means should be used for purging the church of this enormous sin. The committee therefore recommend that the action contemplated in the memorial, be encouraged by this Presbytery, and that it be recommended to all the churches under our care, to forward memorials to the next meeting of the General Assembly, and also to the next meeting of the Synod of Cincinnati." The following is also in the minutes of that meeting: "Presbytery then proceeded to the appointment of delegates to the next General Assembly, whereupon it was moved to postpone the appointment of delegates for this year, which motion was not carried. The main question was then proposed, viz.: Shall one minister and one elder be appointed as delegates to the next Assembly? This motion was lost. Dr. R. G. Wilson dissented from, and protested against, this decision. Thomas Woodrow gave notice that he should complain to Synod because of this decision, for the following reasons, viz.:

1st. It is contrary to the constitution, which we have solemnly adopted and by which all our proceedings ought to be governed. [See Form of Government, chap. xii., sec. 2; and chap. xxii., sec. 1.] 2nd. By this decision myself and congregation are virtually cut off from the General Assembly of the Presbyterian church, in these United States, being deprived of the privilege of representation in our supreme judicatory. 3d. Any reasons advanced by the brethren, in carrying this strange decision, appear to me wholly unsatisfactory, because they militate against that fundamental law in our constitution, that the majority ought to govern.

In this Belfast Presbytery first appears the Rev. J. A. I. Lowes, for many years afterwards a member of this Presbytery, but now belonging to the Portsmouth Presbytery. He was and is in every respect most excellent and worthy. He appears in the following minute: "The committee to employ a missionary to labor within the bounds of Presbytery, reported that they had employed J. A. I. Lowes, who presented a report of missionary services rendered during the term of three months. The report was accepted and the treasurer was authorized to pay him, at the rate of \$33.30 per month." In the same meeting it was "resolved that Mr. Lowes be employed as a missionary for the term of one month within the bounds of the Presbytery." The Rev. Wm. Burton accepted a call from Piketon, and his installation was appointed for the third Friday in June, R. G. Wilson to preside and Thomas Woodrow to preach, with H. S. Fullerton and Wm. Gage, alternates.

In Presbytery at New Market, September 3d and 4th, 1844, J. A. I. Lowes accepted a call from New Market, was examined and ordained, and installed Wednesday, September 4th. The following is from the minutes: "Presbytery had recess until candle-lighting. After recess Presbytery met, a sermon was preached by Jacob W. Eastman, Wm. Dickey presided and gave the charge to Mr. Lowes, he having answered the questions to be put before ordination, which ordination was performed by the laying on of the hands of the Presbytery. Chas. Danforth gave the charge to the church over which the said Lowes was installed pastor. J. A. I. Lowes was then received as a member of Presbytery, and his name entered on the roll. The church of Russelville obtained leave to employ him one-half of his time. Mr. Lowes' trial sermon for ordination was from Ephesians, 2:8. The nomination of delegates to the Assembly was taken up and the following adopted: "Whereas, this Presbytery, at its last stated meeting, refused to send commissioners to the General Assembly, thus neglecting to comply with the form

of government: Therefore, Resolved; 1st. That we hereby express our regret on account of said delinquency. 2nd. Resolved; That we now, in accordance with former usage, proceed to nominate commissioners to the next Assembly. Whereupon, William Burton, minister, and H. S. Fullerton, alternate; Samuel E. Hibben, elder, principal, and Jacob Shepherd, alternate, were nominated." There is a kind of tradition that for a long time the Chillicothe Presbytery refused to send delegates to the General Assembly. I am glad to know that the truth about this matter, and the only foundation for the tradition is, that they refused this one time, and then had the manhood to express their regret. Leave was granted Bainbridge church "to apply to either Missionary Board for some assistance" in the support of Mr. Urmston, whom that church desired to employ as their missionary. When the book went up to Synod that fall, for review, it was discovered that, at the Belfast meeting, April, 1844, the Rev. Joseph T. Irwin, one of the excellent of earth, had been invited to sit as a corresponding member, therefore, for that, as well as other action, "the following exceptions were taken by the Synod to the above proceedings of Presbytery, viz., (page 135 of Records), 'Joseph T. Irwin, of Ripley Presbytery, being present, and invited, took his seat as a corresponding member,' which Presbytery is only known to us as a part of the schism which took place a few years past, and our General Assembly, not having opened a correspondence with them, it was highly improper to invite one of their members to take part in the deliberations of our church courts. (Page 145 of Records.) This Presbytery refused to appoint commissioners to the General Assembly. This was a violation of our form of Government and a dangerous precedent, which, if carried out by other Presbyteries, would destroy the existence of the Assembly. The action therefore seems to demand the disapprobation of this Synod, and the Synod hereby do disapprove of this action of Chillicothe Presbytery, and enjoin it upon them to send commissioners to the Assembly."

(Signed) "J. L. Belville, Moderator Synod."

Hillsborough, December 18, 1844, the Rev. N. M. Urmston, from the "Litchfield Association North," was received into the Presbytery, accepted a call from Bainbridge, and his installation was appointed for Wednesday, April 2nd, 1845, Wm. Dickey to preside, Samuel Steel to preach, S. Crothers and Wm. Gage alternates. In Presbytery at Bainbridge, April 1-2, 1845, when the above installation was attended to, the pastoral relation between the Rev. Jacob W. Eastman and the Rocky Spring church was dissolved, also that between the Rev. John Wright McCormick and Greenland. Mr. Lowes

obtained leave to labor one-half of his time, which New Market did not claim, either in or out of bounds. James Dunlap obtained leave to labor out of bounds. "The following notice was given, in writing, to the Presbytery, viz.: The undersigned respectfully gives notice, that he intends to apply, to the next General Assembly, for such an alteration of the bounds, betwixt the Synods of Cincinnati and Ohio, as will place the churches of Chillicothe and Union within the bounds of the Ohio Synod.

(Signed) THOS. WOODROW."

The following committee was appointed to present the views of this Presbytery before the General Assembly in opposition to said contemplated alteration, viz.: Messrs. Samuel Steel and Adrian Aten. A motion was made to indefinitely postpone the appointment of commissioners to the General Assembly; Adrian Aten and John Shepherd voted in favor of it; R. G. Wilson, J. W. Eastman, Samuel Steel, Thos. Woodrow, John P. Vandyke, Wm. Gage, H. S. Fullerton, C. A. Hoyt, N. M. Urmston, Charles Danforth, James McCoy, James Stewart, Saml. E. Hibben, Thomas Crothers, James Wilson, Thomas Wilson, J. W. Blair, J. Donaldson, A. Wilson and Daniel John, voted against it. Then the indefinite postponement having failed, the motion to appoint commissioners was renewed, when Messrs. Samuel Crothers, Thomas McGarraugh, Robert Stewart, George Brown, J. A. I. Lowes, A. B. Wilson, George Adair, James Dunlap and Wm. Dickey asked to be excused from voting on this matter, for the following reasons, viz.: 1st. Because the General Assembly is annually composed in part of those who now hold their fellow-men as property, under a system which takes from them their inalienable rights and the means which God has instituted for their salvation, and frequently of those who prostitute the word of God, to the defense of this heinous sin, as a divine institution. 2nd. Because the Assembly, for more than twenty years, have utterly refused to hear a memorial or argument, in favor of universal liberty and the universal enjoyment of the means of salvation. 3rd. Because while we cannot sit, nor vote for the appointment of a brother, to sit dumb in such a body, yet as some of the brethren hope that the next Assembly will pursue a different course in this instance, they are unwilling to hinder them from sending commissioners." Presbytery then appointed commissioners, those who had been nominated at the Fall meeting. "Against this action the following protest was offered, viz: we, the undersigned, members of the Presbytery of Chillicothe, feel it to be our duty to enter our solemn protest against the action of the Presbytery by which they determined to send commissioners

to the next General Assembly, for the following reasons: 1st. Because that each General Assembly has forfeited the confidence of this Presbytery, by the manner, in which they have, every year, for the last twenty years, treated the memorials and petitions, laid before them by this Presbytery and the churches under its care, on the subject of slavery. 2d. Because the General Assembly having every year, during the last twenty years, perseveringly refused to bear testimony against slavery and to exercise the power belonging to them, of deciding controversies respecting doctrine and discipline, of reprobating, warning and bearing testimony against error in doctrine, or immorality in practice, in any church, Presbytery or Synod; and having virtually denied the right of petition to this Presbytery as a constituent part in the organization of that body, has violated, on their part, the compact by which the body exists each year, and therefore the Presbytery are released from their obligation to comply with the compact, on their part. 3d. Because the action of the Presbytery, in this case, is mischievous in its tendency. It is calculated to make the impression, on all our churches, that this Presbytery acquiesces in the pro-slavery views of the General Assembly indirectly expressed by their refusing, for the last twenty years, to bear testimony against slavery and declare it a sin, and in direct conflict with the Word of God and and the constitution of the Presbyterian Church in these United States."

(Signed,) { ADRIAN ATEN,  
                  } JOHN SHEPHERD.

"The following case of conscience was presented to Presbytery for their advice touching it, viz; a member of the Presbyterian church, who has ten dollars for the cause of Foreign Missions, and who fears that funds sent to the heathen, in the name of a church countenancing slavery, will not accomplish the desired object, asks the advice of Chillicothe Presbytery as to the application of the above named funds." "In answer to the above the Presbytery advise the person to hand the amount to brother Steel, to be forwarded by him, to aid the Foreign Missionary Board of the General Assembly." The following was also adopted: "Whereas, a publication has appeared, in several papers of the country, unjustly reflecting on the character of this Presbytery, by stating that we had passed a resolution declaring our intention to cease all connection with the General Assembly of the Presbyterian Church, unless said Assembly should, at the next meeting, take such action as is calculated immediately to free the church from slaveholding; "Therefore, Resolved;

That we hereby disavow the charge thus made, and direct our Stated Clerk, to have this denial inserted in such of the public prints as he may think proper." While I am sincerely thankful that the Presbytery never did pass any such resolution, I must confess that I wonder that they did not, and am not at all surprised that it was reported that they had. When the book went to Synod, the following exceptions were taken and put upon the records: "1st. There is a record of the reception of a minister, from a Congregational Association, (the Rev. Mr. Urmston,) without the adoption of the constitution of our church, contrary to the order of the General Assembly and the spirit of the constitution itself. The committee therefore, recommend that it be enjoined on the Presbytery of Chillicothe still to require the adoption of our standards, in this instance. 2nd. There is a record of the dismissing a minister, (the Rev. J. W. McCormick,) at his own request, to unite with the Presbytery of Ripley, which body is not in our connexion. The testimonials properly given in such a case should not be a dismissal, but a certificate of standing. 3d. There are several imperfect minutes, or cases of imperfect action. A committee report, and no order appears to have been taken in regard to their report. Several members ask to be excused from voting, and it is not said whether the request was granted, or refused, while the question was deemed of high importance, inasmuch as a number of weighty reasons were assigned and recorded, why they asked to be excused, and two members entered a solemn protest which, with its reasons, was recorded on the minutes." October 20th, 1845.

(Signed.)

THOS. J. BIGGS, Moderator.

In Presbytery at Concord, October 7-9, 1845, the pastoral relation between the Rev. C. A. Hoyt and the Wilmington and Bethel churches was dissolved, and Mr. Hoyt was granted leave to travel out of bounds until the next stated meeting. H. S. Fullerton and Samuel Hibben were nominated for commissioners to the General Assembly. "The following protest was then offered and admitted to record, viz.: The undersigned protest against the decision of Presbytery to nominate commissioners to the next General Assembly for the following reasons, viz.: 1st. Because, according to the declaration of that body last year, the next Assembly is to be viewed not as a judicatory instituted by the Head of the church, and built on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, but as a body organized and administered on the conceded principle that men who steal, or take forcibly their neighbor's person, his wife and children and all the fruits of his

labors, and, for the purpose of making him submit to his brute condition, take from him the Word of Life and compel him to live on the popish abomination, "oral instruction," are not to be brought to repentance by the prompt and faithful exercise of discipline, as in other cases of flagrant iniquity. The undersigned believe that such a body exhibit some of the essential marks of anti-Christ. 2d. Because, according to the Word of God and the constitution and standards of the Presbyterian church, the discipline, which every minister and elder is bound to sustain, is the exercise of that authority and the application of that system of laws which the Lord Jesus Christ hath instituted in His church, and the offences of which they are bound to take cognizance, are these things in the principles and practice of a church member which are contrary to the Word of God, and which, if they be not in their own nature sinful, may tempt others to sin, or hinder their spiritual edification; and therefore the declaration of the last Assembly, that they are to be regulated by the bargain, that to exercise discipline upon slaveholders is neither more nor less than an open declaration of apostasy, and the undersigned cannot consent to be partakers with them, by assisting in the annual organization of such a body for such a purpose. 3d. The General Assembly after having for twenty years, refused to treat respectfully, memorials on the subject of slavery, have at length decided that memorialists, who ask that body to make the holding of slaves a matter of discipline, are to be viewed as persons pursuing a course at war with the existence of the Assembly and the union of our beloved country. And the undersigned have no wish to be treated as traitors, and no desire for a seat in a body so recreant to its own publicly declared conviction, as not to exercise the discipline of the church for the sin of treason."

(Signed,)	SAMUEL CROTHERS,	JAS. DUNLAP,
	JOHN SHEPHERD,	P. MCWILLIAMS,
	A. ATEN,	W. WILSON,
	J. A. I. LOWES,	D. MATTHEWS,
	J. HENRY,	J. P. SMITH

Some resolutions were also offered, recommending the churches to take up a collection for the Board of Domestic Missions, under the care of the General Assembly, and appointing the first Sabbath of November as the time for the collection, and, "whereas, some of our churches have conscientious scruples respecting the propriety of contributing to this Board, on the ground that it is pledged to support missionaries in the South, who are known to yield obedience to these wicked laws, which will allow of no instruction to slaves,

excepting oral instruction. Therefore, Resolved; That it be recommended, to such churches, to contribute on the express condition that the funds given by them shall be expended in the free States." There was also a long report on the subject of a minister of the gospel exercising the office of a civil magistrate, which was adopted. It concluded thus: "Resolved; That when a minister of the gospel, not regularly released from the obligation imposed by the Word of God and his own ordination vows, to discharge diligently and faithfully the duties of the gospel ministry, takes an oath to discharge the duties of a civil magistrate, he is chargeable with an irregularity and dereliction of office which the Presbytery cannot countenance."

In Presbytery at Chillicothe, April 6-8, 1846, "a petition for the organization of a church in Cynthiana was presented to Presbytery; whereupon Messrs. Steel, Urnston and P. Taylor were appointed to visit said place and inquire into the expediency of organizing said petitioners into a church, and to organize them, if in their judgment it was proper to be done." This committee, at the next meeting of Presbytery, reported that they had organized a church there, to be called Cynthiana. John Huston and J. S. Fullerton were granted leave to travel out of bounds until the next stated meeting of Presbytery. They warmed up again on slavery and adopted the following: "Whereas, the General Assembly of the Presbyterian church, in these United States, has, for many years past, refused to bear testimony against slaveholding, as a censurable offense, and whereas, the last General Assembly did set forth and sanction the sentiment that the holding of slaves, under some circumstances, is not a sin, and that the renunciation of it ought not to be made a condition of membership in the church of Christ; Therefore, Resolved; That if by slaveholding the Assembly meant the conduct of the man who takes advantage of the slave laws to hold his fellow-men as his property, to be used for their master's profit, we would solemnly protest against the declaration of the Assembly. Resolved, 2d; That if by slaveholding the Assembly meant the conduct of the man who, according to law, may be considered a slaveholder, but does not assume the power which the slave code gives him, further than is necessary to emancipate his slaves as soon as practicable, we highly approve of their decision. Such a case implies no guilt on the part of the individual." The paper that was first presented was as follows: "Whereas, the General Assembly of the Presbyterian church, in the United States of America, has, for many years, refused to bear testimony against slaveholding as a censurable practice, and, whereas, the

last Assembly did set forth and sanction the sentiment that the holding of slaves, under some circumstances, is not a sin, and that the renunciation of it ought not to be made a condition of membership in the church of Christ; and whereas, the Synod of Cincinnati did, at its meeting in October last, declare that they cordially approve of the action of the General Assembly, in refusing to make slaveholding, in itself, without regard to circumstances, a bar to Christian communion: Therefore, 1st. Resolved: That the Presbytery solemnly protests against those declarations of the Assembly and Synod of Cincinnati, as being contrary to the Word of God and the constitution of the Presbyterian church. 2d. Resolved; That this Presbytery will henceforth dissolve the connection with the General Assembly and Synod of Cincinnati, until they shall return unto the principle of the Word of God and the constitution of the Presbyterian church in relation to slavery." This, however, did not carry, but was adopted as above, though at one time they came perilously near the edge of the precipice, for they adopted the preamble and the first resolution, when "Messrs. Crothers, Dickey and Vandyke were appointed to prepare a minute explanatory of the views of those who voted in favor of the preamble and resolution, with the hope that some who voted in the negative might be able to vote in the affirmative." But when the explanation was made, the whole was voted down, and the modified and mollified form above was adopted.

The following paper was presented to Presbytery, and, on motion, was admitted to Record: "Whereas, the General Assembly of the Presbyterian church, in the United States, has for many years past refused to bear testimony against slaveholding, as a censurable practice; and whereas the General Assembly did, at its meeting, in May last, set forth and sanction the sentiment that the holding of slaves, under some circumstances is not a sin, and that the renunciation of it ought not to be made a condition of membership, in the church of Christ; and whereas the Synod of Cincinnati did, at its meeting in October last, declare that they cordially approve the action of the General Assembly, in refusing to make slaveholding in itself, without regard to circumstances, a bar to Christian communion; and, whereas the Presbytery of Chillicothe has, at its present meeting, refused to protest against this action of the General Assembly and Synod of Cincinnati, and to decide on the character of slaveholding; Therefore, the undersigned believing that the General Assembly and Synod of Cincinnati, in this action have departed from the Word of God and the constitution of the Presbyterian church, in a vital and fundamental prin-

ciple: and that the Presbytery of Chillicothe, in this matter, recreant to the trust committed to them, by the Head of the Church, does hereby, in the fear of God and the conscientious discharge of duty, decline the jurisdiction of said Presbytery until they shall come to what he believes to be the principles of the Word of God and the Constitution of the Presbyterian church, in regard to slaveholding."

(Signed.)

ADRIAN ATEN.

"The elder from the Red Oak Church, was requested to inform said church, of the course taken by their pastor, with the expectation that, in due time, the church would inform the Presbytery whether they approve the course, or otherwise. The constitutional questions, as directed by Synod, were proposed to Mr. Urmston, who answered them satisfactorily. A certificate of character and ministerial standing was given to Adrian Aten, at his request. It was 'Resolved; That while, in the judgment of this Presbytery, a minister of the gospel may be justifiable in devoting part of his time to literary institutions, or to some labor necessary to the support of himself and family, yet as a general principle they will consider it irregular for one under their care, to engage in secular employments, without first applying for the advice of Presbytery.'"

In Presbytery at Sinking Spring, September 8-10, 1846, the following was found in the Session Records of Greenfield: "August 15, 1846, Session met agreeably to adjournment; opened with prayer; members all present. The committee appointed at the last meeting of the session reported. Their report was received, and after deliberation and discussion, was unanimously adopted, and is, as follows: Whereas, The General Assembly of the Presbyterian church, and the Synod of Cincinnati continue to be composed in part, of those who hold, and by their example persuade others to hold, their fellow-men as slaves, under a system which declares them to be mere 'chattels personal in the hands of the owners;' under a system which strips one-eighth of the population of these States of those personal and inalienable rights which God has given to every human being; a system which robs them of all the fruits of their labor, excepting so much as may be necessary to enable them to endure oppression; a system which interferes with all the divinely constituted relations, and sunders the strongest and tenderest ties, whenever the covetousness of the master may demand it; a system which forbids the discharge of any and every duty which they owe to God and man, excepting so far as a fellow-man may please to grant indulgence; a system which substitutes a filthy state of concubinage

for marriage and compels females to submit to the demands of unprincipled white men; a system which in disregard of the life of their souls, takes from them the Word of God and substitutes oral instruction, and such oral instruction only as their drivers may consider favorable to the safety and perpetuity of their enslavement. The sins which constitute the slaveholder's crime, to wit: covetousness and extortion, (or taking, by force, that which is another's,) were considered, in the apostolic churches, so repugnant to Christian character that the apostle speaks of it as a well known fact, as a matter of course, that christians who had been guilty of them, had repented and fled to Jesus Christ for pardon: 'Such were some of you, but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesns and by the Spirit of our God.' He classes these sins with the most scandalous breaches of God's law, and declares that those who live in them shall not inherit the kingdom of God. He records as the standing injunction of Heaven, for all generations, "not to keep company if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard or an extortioner, with such an one not to eat." Vide 1st. Cor. 6: 9-11<sup>and</sup> 5: 11. We have no disposition to leave the church of God, God forbid—but whether it be a duty to withdraw fellowship from those who, after years of expostulation, will persevere in practicing, or defending, so gross a sin as slaveholding and the abominations inseparable from it, is a question settled by the example of our Lord, and His forerunner and disciples. They did not leave the church of God; but, by baptism they drew the line between those who repented and those who, in addition to other sins, held on in making God's house of prayer a den of thieves. Beyond that time they held no communion which would imply a recognition of them as obedient children of God, no communion which was not common to all who were ceremonially clean enough to enter the courts of God's house. Our Saviour urged his disciples to evince their faith and obedience to Him by pursuing this course, even at the hazard of being deprived of the privilege of hearing the Scriptures publicly read in the Synagogue, on the Sabbath day, and of being deprived of all the privileges, civil, or religious, the loss of which is implied in being put out of the Synagogue. The General Assembly has put the extinguisher on the hope of seeing the Presbyterian church purified from this iniquitous system, by the exercise of discipline; and without discipline the church never was and never will be purified, from any gross sin of long standing. They refused to rebuke those ministers and theological professors who prostituted

the Word of God, to the defense of slaveholding and even those five ways of slave-making, (by birth, captivity, etc.) so revolting to common sense and common decency that they never were tolerated without limitation, even by pagans on the coast of Africa. The Assembly declare ‘that neither the Scriptures nor our constitution authorize them to present any particular course to be pursued, by the churches under their care, for removing slavery;’ that ‘slave-holders were admitted to churches organized by the Apostles;’ that, Christ and His apostles did not make slaveholding a bar to communion; that they, ‘as a Court of Christ, have no authority to do it,’ and that to exercise discipline for this sin would be inconsistent with the conceded principle on which the Assembly was originally organized, and would be virtually dissolving itself. They have, even recently furnished additional proof, if any were wanting, that hope of any speedy change of sentiment or purpose, respecting this crying iniquity, is delusive. They have required the churches in their future statistical tables to exhibit, in a column separate from that of the whites, the number of pious slaves. It is difficult to conceive what could be the design, but the probable effect is obvious. Such tables will be neither more nor less than a shameless proclamation of the extent to which the Presbyterian church is engaged, in holding the members of the Saviour’s body in the condition of chattels personal. It will help to confirm every infidel who has intelligence enough to know that religion, to be worth anything, must make its possessor an honest man. It will help to cheer up the spirits of many an ignorant slaveholder, when troubled at the thought of going to judgment, rioting on the unpaid labors of the fatherless, the widow and the stranger. He will rejoice when he sees the extent to which Christians, engaged in the same business, profess to be going to heaven. And if the Spirit of God should be pleading with some oppressor, to break the chains and let his “little ones” go free, what will be the effect when our statistical reports inform him that the practice about which he is permitting his mind to be troubled, is no bar to communion among the wisest and best men, in one of the largest denominations in our land? The command of our Saviour is “Let your light shine,” but the General Assembly must have had some mysterious object in view, when they command the churches to let their wickedness shine. It evinces a bold determination to sustain slavery. They have proclaimed it on their minutes that the testimony against slavery, issued in 1818, declaring it to be utterly inconsistent with the law of God, and totally irreconcilable with the Spirit and principles of

the gospel, as interpreted by them, accords with their own decision in 1845, which makes it a sin, so entirely harmless and venial, that it was no bar to communion with Jesus Christ and his Apostles. We need not be told that, at the last meeting our commissioners were permitted to speak out their sentiments. The amount of it is that, for once, they did not take from them a right which the ascended Saviour has guaranteed to the humblest officer in the house of God, and one which no body of men can take away, but at the risk of incurring the divine displeasure. And it is to be feared that this rare condescension will be considered as imposing a lasting obligation to silence and submission. It is a humiliating fact that we have been so long familiar with appeals to the Scriptures, and other efforts of that body to defend those who are degrading and plundering millions of men and women and little children, that we are beginning to feel patient and thankful, if our own commissioners are permitted to escape. But the repose of the oppressor will not be disturbed next year. We have adjourned, to meet in one of those slave regions, where the man who opens his mouth against the sin of slaveholding, must make up his mind to abide the consequences. In the meantime, the Synod of Cincinnati are far gone from the ground they once occupied. They have repented of their refusal to receive a minister because he had sold a woman; of their forbidding one of their churches to call a minister, from another state, because he was a slaveholder; of their proclamation to the South that those who wish to be received must wash their hands of this iniquity; of their day of fasting, on account of this sin; of their earnest exhortation to the people under their care, to assemble in their respective churches, and cry mightily to God for forgiveness, and plead with him to avert from us His wrath. As an unequivocal proof of their having taken back their repentance and prayers for pardon, they have, within the last two years, received a slaveholding minister who, at the time of his reception, avowed it that he had bought, sold and held human beings, as slaves, and that he then held a man whom he would probably sell. Thus, as to their future course, they have settled their principles. Thus the churches, of the South, are informed that if any one is willing to leave his slaves in the hands of the overseer, and seek a region where he can live on the gains of oppression, undisturbed by the cries and tears of the oppressed, the door of Synod stands open, and he may calculate on the government and discipline of the Church being employed, not to bring him to repentance of his sin, but to defend him as a brother in good standing. It is painfully manifest that the various means

employed, during a period of from sixteen to twenty-five years past, to induce those bodies to change their course, have been not only unavailing, but have been made the occasion for a more settled determination to persevere, and for the propagation of principles, by way of apology, which are subversive of the Scriptures and the declared faith of the Presbyterian Church."

This long preamble was followed by a resolution which is quoted in the report of N. M. Urmston and Samuel E. Hibben, committee to examine the records of the session of Greenfield Church, which report is, as follows: "Your committee have examined with care these records aforesaid and do hereby recommend the approval thereof, with the exception of a declaration upon the subject of slavery found on page 90-96 inclusive, together with a resolution and further declaration, at the close of said document, which resolution and subsequent declaration are as follows: "Resolved; That this session cannot in future, hold fellowship with the General Assembly or the Synod of Cincinnati, till they repent and bring forth fruits worthy of repentance, and in the language of the Presbytery of Chillicothe, in 1839, they further declare that they cannot hold fellowship with any Presbytery, Synod, or other ecclesiastical body, while it tolerates under its jurisdiction, either the sin of slaveholding, or the justification of the sin of slaveholding, and especially, the justification of it by appeal to the Scriptures, which in their judgment, is blasphemy of Almighty God and a shocking prostitution of His Word. Your committee would by no means impugn the motives of the brethren who passed this resolution and, by their subsequent declaration, charge the Synod of Cincinnati and the General Assembly with blasphemy of Almighty God, still, a proceeding so novel in its character, so entirely unauthorized by anything in the system of Church Government, to the observance of which all ministers and elders are bound by their ordination vows, and one which involves in it the exercise of a power incompatible with the rights of church members, demands, of course, the prompt interference of the superior judicatories, and in view of the aforesaid declaration and resolution, your committee recommend for your adoption the following resolutions: 1st. Resolved: That the fellowship, or connection of a church session with the General Assembly, is of an indirect character, and chiefly through the medium of Presbytery; hence so long as the session retains its connection with Presbytery, and Presbytery with the Assembly, the link which binds the first to the last remains necessarily unbroken, any resolution, or declaration of the session, to the contrary, notwithstanding. The

act of the Greenfield session, so far as the Assembly is concerned, is therefore delusory in its character, and inoperative in its nature. 2nd. Resolved; That so far as the matter relates to Synod, the aforesaid resolution of Greenfield Church Session, being directly subversive of Chap. VIII, Sec. 1st, of the Form of Government, where it is declared to be agreeable to Scripture and the practice of primitive Christians, that the church be governed by congregational, presbyterial and synodical assemblies, and Chap. IX, Sec. 6th, which provides for the election of delegates by the session, to the higher judicatories; and indirectly subversive of Chap. XI, which provides for the existence of Synod, and declares that it shall convene at least once in a year; and a departure from the principles avowed and constitutionally required to be avowed at the time of their ordination; is evidently unconstitutional and therefore null and void. 3d. Resolved further; That no church session has power to release itself from a plain, constitutional obligation, so long as it retains its connection with the body of which it forms a part, nor can it, by any vote, resolution, or declaration, change the relation of a particular church to the body, either in whole, or in part, without the sanction of the members of said church. 4th. Resolved; That acts, or resolutions of this character, being destitute of legal authority, and also destructive of the rights of church members, possess no binding force whatever." What could have been meant, by the following, which, however, failed to pass, I cannot comprehend.

"The following preamble and resolution was presented to Presbytery by the session of Red Oak church, viz.: Whereas, the Presbytery of Chillicothe did, in 1839, declare that they cannot hold fellowship with any Presbytery, Synod, or other ecclesiastical body, while it tolerates under its jurisdiction, either the sin of slaveholding or the justification of the sin of slaveholding, and, whereas, in our judgment, the General Assembly does tolerate under its jurisdiction, the sin of slaveholding and justifies this sin by appeals to the Word of God, in declaring that Christ and the inspired apostles did not denounce the relation as sinful, in itself, or inconsistent with Christianity, and that slaveholders were admitted to membership in the churches organized by the apostles; and, whereas, the Synod of Cincinnati declared its cordial approbation of the action of the Assembly, in refusing to make slaveholding, in itself, a bar to Christian communion, said Synod does equally, in our judgment, tolerate and justify the sin of slaveholding. And whereas, the Presbytery of Chillicothe does hold fellowship with the Assembly and Synod of Cincinnati, by continuing their con-

nexion in the said bodies; thererfore, Resolved; That as long as the Presbytery of Chillicothe continues to hold fellowship with Assembly and Synod, we cannot hold fellowship with the said Presbytery, without violating the resolution of 1839. After some discussion of the foregoing preamble and resolution," the vote was taken by yeas and nays—4 yeas and 22 nays.

A call from Rocky Spring for his pastoral labors was put into the hands of Joseph M. Gillespie, which he agreed to accept, and Romans, 5: 10, was given him as a text for trial sermon for ordination, but in Presbytery, the next January, at Rocky Spring, on account of continued ill health, Mr. Gillespie returned the call. The relation between the Rev. J. A. I. Lowes and New Market was dissolved, and Mr. Lowes was granted leave to travel out of bounds until the next stated meeting. Mr. Charles Thayer was dismissed to the care of Marion Presbytery. Mr. John Cromwell, a licentiate of the Manhattan Congregational Association, was taken under care of Presbytery. Mr. Emilius Grand Girard was licensed the last day of the meeting, Thursday, September 10, 1846. Mr. Grand Girard had been taken under care of Presbytery at New Market, September 3d and 4th, 1844, and had read his exegesis, and a critical exercise on Rom. 8: 1-4, at the intervening meetings, and now preached his popular sermon on Isaiah, 5: 4, and was licensed. "It was resolved, that a certified copy of the proceedings of Presbytery on the subject of slavery, on which A. Aten's declination is predicated, be transmitted to the session of Red Oak church, that they may be informed as to the course pursued by their pastor, in declining his connection with Presbytery, and that said church be requested to inform the Presbytery whether they concur with their pastor in said declination." At the next meeting of Presbytery, which was at Rocky Spring, November 24, 1846, "the elder from Red Oak church informed the Presbytery that their late pastor had ceased preaching to said church, and consequently they asked permission to engage supplies until the next stated meeting of Presbytery; wherefore, it was resolved, 1st. That inasmuch as the Rev. Adrian Aten has declined the jurisdiction of this Presbytery, and withdrawn his connection, as pastor, from Red Oak church, said church is hereby declared vacant. 2nd. That the session of Red Oak be authorized to obtain supplies until the April meeting. John Huston was dismissed to the Presbytery of Logansport, and James S. Fullerton to the Presbytery of Iowa. Mr. Fullerton was born in the vicinity of Chillicothe, Ohio, July 4, 1819, educated at Ohio University, Athens, and at the Western Theological Seminary, Alleghany. When he left

our Presbytery he began preaching at West Point, Lee county, Iowa, and was ordained by Iowa Presbytery, the only one then in the State. Three years later he went to Marion, in Linn county, October 1, 1849, and preached also to the Linn Grove church, to which place he removed with his family in May, 1855, having resigned his charge at Marion. Before 1860 he gave up his charge at Linn Grove on account of ill health, suffering greatly from curvature of the spine, but continued to preach whenever health and opportunity permitted. But three Sabbaths before his death he assisted at the communion. He continued to reside at Linn Grove, near Mount Vernon, Iowa, until his death. He was consistent and conscientious in life and conduct, much beloved by the people among whom he lived, and remarkably patient in his long and severe affliction, bearing all that came upon him with Christian submission. He died May 13, 1874. The Rev. J. L. Wilson preached at his funeral, from the text, Prov. 14: 32, "The righteous hath hope in His death;" a text suggested by his death-bed exercises and conversation, as most appropriate. Mr. Huston is still living. He was born November 14, 1816, in or near Circleville, Ohio, and joined the church at South Salem when about fourteen years of age. He studied theology with Dr. Crothers, and the Rev. H. S. Fullerton; was ordained by the Presbytery of Logansport. He has preached also in Ohio, Illinois and Missouri, and is now in Nebraska; and in the Minutes for 1888, his address is given at Atkinson, Nebraska. He is stated supply of Green Valley church.

The next meeting of Presbytery was also at Rocky Spring, January 26th, 1847. At this meeting James Gilliland Hopkins was licensed. He had been under the care of the Presbytery of Ripley, and had passed parts of his trial for licensure, but when taken under care of our Presbytery at Rocky Spring, November 24, 1846, "Presbytery deemed it advisable, inasmuch as he came from another body, to carry him through all the trials prescribed in the Form of Government;" so he was examined and read a critical exercise on Hebrews, 6: 4, 5; had a subject for Latin exegesis assigned him; the Epistle to Philemon for a popular lecture, and Hebrews, 1: 8, for a popular sermon; and at this meeting delivered them, was examined and licensed. Presbytery also resolved to take measures for the ordination of E. Grand Girard, as evangelist, with a special view of supplying a French settlement within our bounds; whereupon, Psalms, 25: 11, was assigned him as the subject for a sermon. In Presbytery at Pisgah, April 6th and 7th, 1847, Mr. Lowes had leave to travel out of bounds until the next meeting of Presbytery. The Rev. Samuel J. Miller, of Cincinnati Presbytery, asked permission to

labor in the church of Wilmington, as a stated supply. His request was granted. Washington had leave to employ James G. Hopkins, licentiate, as a stated supply for one year. Mr. Grand Girard was ordained as an evangelist; H. S. Fullerton preached the ordination sermon, and Samuel Steel gave the charge. The date of the ordination was Thursday, April 7, 1847. Messrs. Steel and Grand Girard, ministers, and J. M. Johnston, elder, were appointed a committee to organize a church in Mowrytown, if they should find it expedient. The church of Cynthiana had leave to apply to the church extension fund, for assistance in building a new church. J. M. Gillespie had leave to travel out of bounds until the next meeting of Presbytery. The following was put on record: "Presbytery would record, with humble submission to the wise arrangements of Heaven, in the death of brother John Cromwell, whom they received, at the last stated meeting, as a licentiate, under their care. He went the way of all the earth, on the fifth day of October, 1846, resting on that Savior whom he preached. Presbytery would hear and feel the admonition that we, in like manner, must soon give account of our stewardship."

In Presbytery, at Red Oak, September 7th and 8th, 1847, the Rocky Spring Church presented a call for the Rev. James Dunlap, which, however, he did not accept. Mr. Lowes had leave to travel out of bounds, until the next meeting. The Rev. S. J. Miller was received from the Presbytery of Cincinnati. The committee appointed at the last meeting, to visit Mowrytown reported that they had organized a church there, "to be known and designated by the name of White Oak." "Sundry members of Mount Leigh church presented a request to be recognized as under the care of Chillicothe Presbytery, and wishing their organization completed by the election and ordination of elders. (Their former elders having withdrawn, to unite with another denomination.) Whereupon it was resolved that a committee be appointed to visit them and, if expedient, to attend at the election and ordination of elders among them." J. P. Vandyke, James Dunlap and Daniel John, were appointed this committee. It was also thought to be time for another resolution on slavery. Therefore, it was "Resolved; That the system of slavery, as warranted by law and sustained by some portions of the church, is at variance with the Scriptures, and this Presbytery is still impressed with the conviction that to make this appear, is a debt we owe to the purity of our religion." The following was also adopted: "Whereas, The Rev. Wm. Graham has published pro-slavery sentiments for which he had been suspended and has since been received into the Presbytery of Philadelphia; Therefore,

Resolved; That a committee be appointed to prepare a memorial to the Synod of Philadelphia, to be laid before the Presbytery, at its present meeting." S. Crothers and H. S. Fullerton were appointed that committee and reported the following which was adopted, and the Stated Clerk was directed to forward it to the Synod of Philadelphia: "The Presbytery of Chillicothe would ask leave to call your attention to the fact that the Philadelphia Presbytery has received, as a member in good and regular standing, Rev. Wm. Graham and to express our hope that you would take such measures as you, in your wisdom, may think proper, to correct the action of said Presbytery which we, for the following reasons, believe to be improper and irregular: First, said Rev. Wm. Graham was suspended by the Synod of Cincinnati, New School, on the charge of teaching great and dangerous errors, and this decision has never been reversed. Second, by receiving him, under these circumstances, into our body, we not only treat with contempt the Synod of a sister church, but give our sanction to the doctrines which that Synod had condemned." In Presbytery, at South Salem, April 4th and 5th, 1848, a memorial on slavery was forwarded to the General Assembly. "A request from sundry persons, in the French settlement on Bell's run, was presented to Presbytery, praying to be organized into a church, in case they shall find it expedient." Thomas Woodrow, on account of feeble health, resigned his pastorate at Chillicothe and the church was declared vacant. Dr. Woodrow was born in Paisley, Scotland, in 1791, graduated at Glasgow University, and studied theology with Drs. Wardlaw and Ewing. He did missionary work for a time in the Orkney Islands, and in 1821, settled in Carlisle, England, pastor of the Independent Church. He removed to America in 1835, and settled in Brockville, Canada, whence he came to Chillicothe, Ohio. After resigning the pastorate of the First church, Chillicothe, he supplied Dr Hoge's pulpit, Columbus, Ohio, for a time and was received into that Presbytery, April 17, 1849. He then preached at Worthington, Ohio, from which charge he was released April 27, 1857. He then became pastor at Nicholasville, Kentucky, where he remained until 1861; the 16th of December of that year he was again received into the Presbytery of Columbus, and June 1st, 1863, was installed at Scioto, from which charge he was released May 8, 1865. He died in April 1877, at his home near Columbus. Dr. Woodrow was a fine scholar, a good preacher and specially powerful in prayer. He was conservative in his views and thoroughly Presbyterian in his belief. "His sermons were always instructive and pointed. He loved to dwell on

the great cardinal doctrines of the Gospel, and to proclaim them in their simplicity and fullness." The Rev. Joseph T. Irwin was received from the Presbytery of Ripley, and Wm. P. Eastman from the Presbytery of Tuscarawas. Mr. Eastman was appointed stated supply at Union and Greenland. S. P. Dunham was received from the Presbytery of Athens and made stated supply, at Rocky Spring, for six months. Wm. C. Kniffen was received from the Presbytery of Richland, and the Red Oak church had leave granted to employ him as stated supply, until the next stated meeting of Presbytery. Mr. Grand Girard was made stated supply at Brush Creek; James G. Hopkins, at Washington, and S. J. Miller at Wilmington, all for the same time. The Mt. Leigh committee reported that they had completed the organization of that church.

In Presbytery at Hillsborough, September 6th and 7th, 1848, the committee to visit the French settlement, reported that they had attended to the duty assigned them, and that they organized a church, to be known as the French Church; the report was accepted and adopted, and the name of the church put on the list of churches under the care of this Presbytery. Thomas Woodrow had leave to travel out of bounds, and Charles Danforth was dismissed to the Presbytery of Scioto, New School. The church at Washington had leave to employ J. G. Hopkins, for six months; Chillicothe to employ Irwin Carson, of the Presbytery of Washington; Greenland and Union, W. P. Eastman; Rocky Spring, S. P. Dunham; Wilmington, S. J. Miller; Brush Creek and White Oak, E. Grand Girard; and New Market and Mount Leigh, James Dunlap, all until the next stated meeting. "Sundry memorials, from different churches, were presented asking the Presbytery to utter its decided testimony, on the subject of slavery," and not to neglect so good an opportunity, "the memorials were put into the hands of Crothers, Steel, Miller, and G. Hopkins to report to this Presbytery;" they reported and the following was adopted: "1st. That this Presbytery adhere to the declaration made by the General Assembly of 1818, and often reiterated by us, in a variety of forms, during the last twenty years, viz: That the enslaving of one part of the human race, by another, is viewed by us, as a gross violation of the most precious and sacred rights of human nature; utterly inconsistent with the law of God, and totally irreconcilable with the spirit and principles of the Gospel. 2nd. That, as a Presbytery, we are determined to license no one to preach the gospel, and to invite no one into our pulpits, or into fellowship, as a member of Presbytery, who, according to the Word of God, and the principles of our Confession of Faith, is guilty of

the sin of oppression; or who perverts the Word of God to its defence. 3d. That in the exercise of discipline, the avowed slaveholder, for the sake of gain, ought not to be considered the only offender; for our Book of Discipline defines an offence to be ‘anything in the principles or practice of a church member which is contrary to the Word of God, or which, if not in itself sinful, may tempt others to sin, or mar their spiritual edification.’ 4th. Resolved; That while we thus strenuously guard ourselves against aiding and abetting the sin of slavery, we cannot but disapprove the practice of those, who separate themselves, and exclude from fellowship, in the Lord’s Supper, credible professors of faith in the Redeemer, confessedly as sound in regard to the sin in question as themselves, because they retain membership in a church not as yet purified from this sin, and who entertain different views as to some of the means necessary for its removal. The tendency of such a course is as disastrous, in its results, as it is unscriptural and schismatical in principle.” A very mild deliverance indeed. I think that the Free Church movement was beginning to make itself felt and the Presbytery were shrinking from the result of their deliverances, which had taught many of the people to believe that the proper thing to do, was to withdraw from their connection with Presbytery, Synod, and General Assembly, and effect a new organization; at least I can account for the change in their utterances in no other way.

In Presbytery at Greenfield, April 3d and 4th, 1849, “The following overture, from the session of Greenfield, was presented: “Does membership in an Odd Fellows Society, require the cognizance of the church judicatories?” It was answered: “That as it respects the propriety of Church judicatories discountenancing the formation of Odd Fellows Societies, and advising their members to have no fellowship with them, we have no doubt, and, in case such advice is disregarded, it is, in the opinion of this Presbytery, the duty of the judicatory to proceed as directed by our Discipline.” Washington presented a call for two-thirds of the labors of James G. Hopkins, which call he did not accept; he was appointed to labor as a missionary, in the Presbytery for one month. S. J. Miller was continued at Wilmington; James Dunlap, at New Market and Mt. Leigh; and James Huston was licensed. Mr. Huston had been given the subject for his Latin exegesis in Presbytery, at Pisgah, April 6th and 7th, 1847, and at the various succeeding meetings had read that, and a critical exercise on Romans, 1: 3, delivered a popular lecture on Psalms 130, and, at

Greenfield, after his popular sermon on 2nd Corinthians, 5: 11, 12, he was licensed, Wednesday, April 4, 1849. In Presbytery at Chillicothe, May 8th and 9th, 1849, the Rev. Irwin Carson was received from the Presbytery of Washington, and accepted a call from the First Church of Chillicothe, and was installed Wednesday, May 9th, 1849; Wm. Dickey presided and proposed the constitutional questions, Wm. Burton preached, Samuel Steel gave the charge to the pastor, and Wm. C. Kniffin to the people. Charles Danforth returned his certificate of dismission, and was granted leave to travel out of bounds. James G. Hopkins accepted a call from Washington, and 2nd Corinthians, 4:19, 20, was given him as text for trial sermon for ordination, and Presbytery agreed to meet in Washington, the first Tuesday of June. When the time had come and Presbytery was assembled, June 5, 1849, "a paper was presented, signed by some members of Washington Church, purporting to be a remonstrance against the installation of James G. Hopkins, as pastor of that church, when, on the question of its reception, and after a free discussion the following resolution was adopted: Resolved; That the paper presented by the members who abstained from voting at the moderation of the call for J. G. Hopkins, cannot be entertained. 1st. Because it expressly, and by insinuation, prefers charges which cannot be received but in a regular way. 2nd. We cannot encourage church members, in voluntarily absenting themselves, when calls are to be made out for pastors, by listening to after complaints." After having made the above most righteous decision, Presbytery proceeded with the examination of Mr. Hopkins and heard his sermon and sustained his parts of trial. But, "in view of some supposed informalities in the call from Washington Church, it was agreed to postpone, for the present, the consideration of ordaining and installing Brother Hopkins; and the Washington Church was directed to hold a congregational meeting, on Monday next, at ten o'clock A. M., and should the way be open, to make out a call for J. G. Hopkins as their Pastor; at which meeting Wm. Dickey was appointed to preside." This meeting was held and the call made out, and the moderator of Presbytery, Wm. C. Kniffen, issued a call June 21st, 1849, for a meeting of Presbytery at Washington, on the third of July, at 11 o'clock, "for the purpose of ordaining and installing James G. Hopkins." Mr. Hopkins was therefore ordained and installed pastor of Washington Church, July 3d, 1849. Samuel Crothers preached, Wm. Dickey presided and gave the charge to the pastor and Wm. Gage addressed the people. In Presbytery at Eckmansville, September

4th and 5th, 1849, a memorial was presented from the deacons of Rocky Spring Church, and Wm. Gage, H. S. Fullerton, S. J. Miller and Wm. A. Ustick were appointed a committee to report thereon, and presented the following, which was adopted: "In reply to the request of the memorialists, the Presbytery present the following statements and advice: It is no doubt proper, and required by Christian courtesy, that our churches be opened to any evangelical minister, of good standing in his own body, to preach occasionally, for the accommodation of any who may be members of, or favorable to the church with which he is connected, when he comes as a peaceable ambassador for Christ, to promote the cause of our common Lord. But should there be good reason to believe that the intention is to stir up contention, and produce division and form separate organizations, unscriptural in nature and injurious in operation, then and in that case, it is not only the privilege but the bounden duty of the church session to withhold from such the use of their house of worship." According to our Form of Government Chap. ix, Sec. 6, the session is required, "to concert the best measures for promoting the spiritual interests of the congregation" and, according to their ordination vows they are bound to study the peace, unity and purity of the church. (See Form of Government, Chap. xiii. Sec. 4, 5.) From the knowledge which Presbytery have of the state of things, in the Church of Rocky Spring, they do not hesitate to say, that in their judgment, it would be highly improper, for the session of said church, to grant the use of the house to any person who may desire it, when the presumption is that division and separate organization will follow. And further, in the Directory for worship, chap. vi, sec. 6, we are taught, "It is expedient that no person be introduced to preach, in any of the churches, under our care, unless by consent of the pastor, or church session, and further, that it is irregular, for the session of a vacant church, to invite a minister to supply them, statedly, without the consent of Presbytery." This was an eminently wise and proper decision, but they came pretty near being too late in shutting up the fold to protect the Old School lambs from the Free Church wolves. The relation between Wm. Burton and the Piketon Church was dissolved and Mr. Burton's "request to be dismissed from this Presbytery to become united with another body" was granted and "the Stated Clerk was directed to furnish him the testimonials usual in such cases, viz: A mere certificate of standing." Wm. C. Kniffen was dismissed to the Presbytery of Michigan. Mr. Kniffen studied theology one year at Princeton, N. J., was pastor at Reading, Ct

May's Lick, Ky., Orangeville, N. Y., East Nankin, Mich., Clear Creek, O. and Hopewell, Ky., and died 1857. He was at Princeton the winter of 1822-3. The church at Brush Creek obtained leave to apply to the Church Extension Committee for aid to build a house of worship. A member of the Greenfield Church appealed from the action of the session, in suspending him because he was an Odd Fellow; the session was sustained, and he gave notice of an appeal to Synod. The death of the Rev. Joseph Taylor Irwin was recorded. Mr. Irwin was born near Greenfield, Ohio, May 15, 1805. He went to Athens to prosecute his studies in the University of Ohio, in January 1825, and graduated in September 1833. He studied theology with Dr. Crothers, in Greenfield, in company with George C. Poage of Ripley, Ohio. After he ceased preaching in Wilmington, he accepted a call to Felicity, Clermont County, Ohio, where he preached from 1838 to 1843, when on account of failing health he was compelled to resign his charge. In August of the same year, being somewhat better, he began to teach, in Salem Academy. He died May 23d. 1849. I knew Mr. Irwin well, as a boy knows his teacher. I began the study of Latin and read the Reader and Caesar with him, when he taught in Salem Academy. He was in poor health, having had to quit the active duties of the ministry, on that account, as he soon had also, to quit teaching. He was ready in speech and had many of the qualities of an excellent extempore speaker, and I am sure, that but for his health he would have been a man of much more than ordinary reputation, as he was of more than ordinary ability, as a preacher. A fine scholar and of excellent literary taste and pleasant gentlemanly manners, of kind heart, taking a warm interest in the boys and girls who were his pupils and showing it by words of cheer as well as of kindly reproof, when necessary, he made an impression upon me that will never pass away. Mr. Fullerton, we thought, and rightly, a prince of preachers, but when, at rare intervals, Mr. Irwin, whose manner of preaching was entirely different, preached, he had no cause to be ashamed of his sermon, nor had the congregation reason for regret. I remember well, too, the solemn hush and stillness that came over the village of South Salem, the day that Mr. Irwin died. It was a day of gloom and darkness and real sorrow, for he was the friend of every man who knew him. All knew that a good man had departed, and every man felt that he had lost a personal friend and so without blot or stain, or suspicion of either, upon his character, having had wrought into him, and upon him, meetness and fitness for heaven, he went to the place that his Lord had prepared for him, even as he had

prepared him for it. James Huston accepted a call from Sinking Spring, and Rom. 12:1, was given him as text, for his trial sermon, which he preached, in Presbytery, at Sinking Spring, November 1st, 1849, and was ordained and installed pastor of that church, John P. Vaudyke preached the ordination sermon, N. M. Urmston presided and Irwin Carson gave the charge.

In 1849 the Old School Church had 1,860 ministers, 2,512 churches; received during the year 8,976 members on confession of faith, and had 200,830 communicants. The New School Church had 1,453 ministers, 1,555 churches; received during they year 10,190 members on confession of faith and had 139,047 communicants.

## CHAPTER VII

When Presbytery met at Bloomingburgh, April 2d and 3d, 1850, it had pastors Wm. Dickey, at Bloomingburgh; Samuel Crothers, at Greenfield; Samuel Steel, at Hillsborough; N. M. Urmston, at Bainbridge; Hugh S. Fullerton, at South Salem; Irwin Carson, at Chillicothe; J. P. Vandyke, at West Union; J. G. Hopkins, at Washington; Wm. Gage, at Concord and Pisgah; and James Huston, at Sinking Spring; Robert G. Wilson, D. D., now an old man, was without charge, living with his daughter, Mrs. Irwin, at South Salem; E. Grand Girard was still supplying Brush Creek, White Oak and French Church; J. W. Eastman was without charge; C. Danforth had leave to travel out of bounds; W. P. Eastman supplying Union; James Dunlap supplying New Market and Mount Leigh; Samuel J. Miller supplying Wilmington; S. P. Dunham, Rocky Spring, and J. A. I. Lowes, Principal of South Salem Academy. "An application, on behalf of that portion of West Union church which usually meets at Eckmansville, for their organization into a separate church, was presented and read, whereupon Presbytery resolved to grant said request," and "James Huston and James Dunlap, ministers, and G. Hopkins and A. W. Young, elders, were appointed a committee to effect said organization, if expedient." It was resolved that the movement in favor of establishing a new Theological Seminary at Cincinnati, "is inexpedient and unnecessary, not called for by the present exigencies of the church." New Market and Mount Leigh had leave to continue James Dunlap, as supply, until next stated meeting. J. M. Gillespie had leave to travel out of bounds. Robert S. Fullerton, who had been taken under care of Presbytery as a candidate for the ministry, in Presbytery at Red Oak, September 7th and 8th, 1847, and who had read his Latin exegesis, and critical exercise on 1st Peter, 2:6, and attended Theological Seminary at Alleghany, delivered his popular lecture on Phil. 3: 8-11, popular sermon on 2nd Cor. 5: 17, and was licensed Wednesday, April 3, 1850, with a view to his ordination as an evangelist, which ordination took place at South Salem, April 23, 1850. Wm. Dickey preached the sermon, Wm. Gage proposed the constitutional questions and offered the consecrating prayer. Mr. Fullerton was born in Bloomingburgh, Ohio, November 23, 1821,

He was educated at Miami University, Oxford, Ohio, studied divinity at the Western Theological Seminary, Alleghany, Pennsylvania. He entered upon the service of his Master as a foreign missionary, under the care of the Presbyterian Board of Foreign Missions. He was stationed at Minpoorhee, Agra, Futtehgurgh, Dehra, &c., in Northern India. He was a most devoted missionary, and his brethren held him in high esteem. He died October 4, 1865, of cancer, at Landour, on the Himalaya Mountains. He was buried in the Mission Cemetery, at Dehra, the station to which he belonged. But a few weeks before his death, and when the fatal nature of his disease was ascertained, he wrote in a letter: "All I have to do is to wait till my Heavenly Father calls me home. The thought of dying in India does not trouble me. For the past fifteen years I have gone forth bearing precious seed, which I have sown broadcast among this people, and in the great harvest I should like to awake among my sheaves. But it matters not where I end my days. I have had many sleepless nights and suffered a great deal of pain during the last month, but my mind has enjoyed perfect peace. I know whom I have believed. I have no fear of death. I cannot tell you how grateful I am for this evidence that the religion which I have preached to others is founded on a rock, the Rock of Ages." He was of a cheerful, happy disposition, and in the Sepoy rebellion also showed himself to be most manly and courageous.

Henry W. Taylor, a licentiate of the Presbytery of New Brunswick, was received to the care of Presbytery at the Bloomingburgh meeting, accepted a call from Piketon, and was assigned John 4:14, for his trial sermon for ordination. He was ordained and installed pastor at Piketon, June 4th, 1850; Wm. P. Eastman preached, Irwin Carson proposed the constitutional questions and gave the charge to the pastor; H. S. Fullerton gave the charge to the people and Wm. Gage offered the ordaining prayer.

In Presbytery at Cynthiana, September 3d and 4th, 1850, a petition for the organization of a church in Brush Creek township, Scioto county, was presented, and John P. Vandyke and James Huston, ministers, and S. Williams, elder, were appointed a committee "to visit the neighborhood, inquire into its locality and the expediency of organizing a church there." The committee before appointed to visit Eckmansville, reported that they had organized a church there, to be called Eckmansville. This new church presented a call for one-half of the time of J. P. Vandyke. It was, however, determined to retain this call until West Union should have regular notice of the application, and give Presbytery the information neces-

sary for regular action in its disposition. The pastoral relation between the Rev. N. M. Urmston and Bainbridge was dissolved, also that between J. G. Hopkins and Washington. The time was changed for nominating commissioners to the General Assembly, from the fall to the spring meeting. John McLean, who had been a student at Salem Academy, preached his popular sermon, and was licensed, Wednesday, September 4th, 1850. Mr. McLean, in Presbytery at Red Oak, September 6th and 7th, 1847, had been examined and taken under care of Presbytery as a candidate, and had, at the different meetings, passed his parts of trial, having had assigned him Heb. 4: 3, for critical exercise, Eph. 2: 4-7, for popular lecture, and John, 1: 29, for popular sermon. He had, also, for a time, attended Seminary at Alleghany and studied theology with Dr. Crothers and H. S. Fullerton. He made a popular and useful minister. The Rev. H. S. Fullerton was elected Moderator of Synod in the fall of 1850.

In Presbytery at Manchester, April 1st and 2d, 1851, thirty-four members of Hillsborongh church requested to be organized into a separate church. This request was granted, and Samuel Steel, E. Grand Girard and elder N. Murphy were appointed a committee to organize them. The committee on the church in Brush Creek township, Scioto county, reported that they had organized a church there called Palace Hill. It was resolved that this Presbytery endeavor to support the Rev. Robert S. Fullerton, missionary to India. H. W. Taylor, on account of continued ill health, resigned his charge at Piketon. James Huston resigned at Sinking Spring and accepted a call to Piketon, and the first Tuesday of June was appointed for his installation; Irwin Carson to preach and W. P. Eastman to give the charge. The Saturday before the third Sabbath of April was appointed for the installation of J. P. Vandyke, at Eckmansville, and James Dunlap was apppointed to conduct all the services.

At the next meeting, at Union, September 2d and 3d, John Russel Kingery was licensed. Mr. Kiugery had been taken under care of Presbytery as a candidate, in Presbytery at Eckmansville, September 4th and 5th, 1849, and at the different meetings had gone through with his parts of trial—a Latin exegesis, a critical exercise on First Thes. 5: 7, popular lecture on Psalms, 125—and now was licensed, at Union, Wednesday, September 3. 1851. He had been a student at Salem Academy. The Rev. Robert W. Wilson, of the Presbytery of Oxford, was received into this Presbytery. Mr. Wilson came to be a teacher in Salem Academy. Charles Danforth had leave to travel out of bounds, until the next stated meeting. Trav-

eling out of bounds seems to have become a regular business with him. H. W. Taylor was dismissed to the Presbytery of Miami. Mr. Taylor was born at Athens, Ohio, December 21, 1822. He united with the church at Athens when fourteen years old. He graduated at the University of Ohio, in the same place, in August, 1842, and at Princeton Theological Seminary, in 1849, was licensed by the Presbytery of New Brunswick, April 26th, 1848. After his graduation at Princeton he supplied the Presbyterian church at Lancaster, Ohio, for six months, during the illness of the pastor, the Rev. Mr. Cox. In October, 1849, he took charge of the churches of Piketon and Waverly. Upon leaving our Presbytery he went to Xenia, Ohio, where he was pastor from May, 1851, to May, 1855. He then was stated supply of the churches of Eaton and Camden, in the Presbytery of Oxford, from July, 1855, to July, 1860. He became pastor of the church of Franklin, in the Presbytery of Miami, in July, 1860, and remained in that relation until July, 1870. In that year he received a call to the Columbia street church, in Newport, Kentucky, where he was pastor from September, 1870, to September, 1876. He then was stated supply to the church in Falmouth, Kentucky, in the Presbytery of Ebenezer, until September, 1882, since which time he has resided in Walnut Hills, Cincinnati, and is a member of the Presbytery of Cincinnati, and has been engaged in supplying vacant churches and doing missionary work among the weak churches.

J. M. Gillespie returned his license and ceased from the work of the ministry, on account of his continued ill health. He afterwards studied medicine and is now a practicing physician in the village of Bloomingburgh and an elder in the church there. S. J. Miller accepted a call from Washington, and the Friday before the last Sabbath of October was appointed as the time of his installation, Samuel Steel to preach, Wm. Dickey to give the charge, and Irwin Carson the alternate of either. The committee to organize a church at Marshall reported that they had done so, and the Marshall church presented a call for the Rev. E. Grand Girard, which was put into his hands and accepted, when the Saturday before the first Sabbath in November was fixed as the time for his installation, Samuel Steel to preach and Samuel Crothers to preside and give the charge. James Dunlap was made stated supply at Mount Leigh; John McLean at New Market; W. P. Eastman at Union, and N. M. Urmston at Sinking Spring. It would appear that Mr. Dunham had been supplying at Red Oak, for it was asked that he should be continued there; but afterward, probably because he was

not willing to remain, the request was withdrawn. A paper referring to the Fugitive Slave Law was adopted and "is as follows, viz.: Inasmuch as the Word of God, and the constitution of the Presbyterian church, make it the duty of Presbyteries to resolve questions of doctrine and discipline, seriously and reasonably propounded, and to condemn erroneous opinions, which injure the peace or purity of the church, and inasmuch as the minds of some serious persons are known to be embarrassed in reference to the law usually styled 'The Fugitive Slave Law,' the Presbytery of Chillicothe considered it their duty to publish the following declaration: 1st. Resolved; That the authority and law of the Most High God are paramount, and therefore when the laws of man's making contravene His authority and laws, by making it a penal offense to discharge any of the duties we owe to God or our fellow-men, such as feeding the hungry, clothing the naked, or receiving and entertaining the stranger, knowing him to be claimed by a fellow-mortals, or by requiring us to assist the oppressor in catching human beings who are escaping from a land where they are held as chattels personal, deprived of their inalienable rights and the means of salvation, we should obey God rather than man. 2nd. Resolved; That no intelligent and conscientious man ought to feel himself bound to regard the requirements of the Fugitive Slave Law. It is written in God's book, to be read of all nations, in every age of the world, 'Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong.' 'That useth his neighbor's service without wages and giveth him not for his work.' The slaveholders of the South hold their slaves by the same tenure by which Pharoah held his, viz.: they are the children of slave mothers. For that sin God rained down judgments, even hailstones and coals of fire on the land of Egypt. The righteous Judge of all the earth doomed the whole nation of Amalekites to extermination for the sin of vexing and hindering the slaves when they were escaping from their masters. The God of Israel made it a standing ordinance in His church, that no Ammonite or Moabite, even to the tenth generation, should enter into the congregation, because they did not meet the slaves with bread and water, and assist them in escaping from a land of slavery. It was also a law of perpetual obligation that no man should deliver to his master a slave escaping from his master. The standing injunction of an inspired apostle to all Christian servants deprived of their freedom is, 'Art thou called, being a servant, care not for it, but if thou mayest be free, use it rather.' 3d. Resolved; That if it be a Christian privilege to disregard the claims of God's law, because

the laws of man's making require it, the prophets and apostles and all martyrs who parted with their lives rather than sin against God, 'died as the fool dieth.' 4th. Resolved; That to assist slave-hunters to catch men, women or little children, who are escaping from slavery, or in any way to assist in carrying out a law so flagrantly iniquitous as the Fugitive slave Law, is a sin requiring the cognizance of the judicatories of the church, and the church sessions under the supervision of this Presbytery are enjoined, in cases of conviction by due process, to exclude the impenitent from the communion of the church until they give satisfactory evidence of repentance. 5th. Resolved; That Presbytery would not be understood as advising active resistance to any of the laws of the land, but enjoin upon all under our authority, to submit quietly to the penalty of the law, when they cannot with good conscience obey its precepts." It was, also, at this meeting, "resolved, that Presbytery cannot but regard those churches that continue brethren with them, as stated supplies, without the sanction of Presbytery, as acting disorderly; and they would hereby remind the vacant churches that the relation of stated supply can be constituted only through the Presbytery, and that those churches that wish to continue the relation must apply to Presbytery at each stated meeting." Since the last stated meeting, two members of the Presbytery had died; Robert G. Wilson D. D. April 17 and James G. Hopkins June 29.

Dr. Wilson who was first received into the Presbytery in 1805, was a man of mark and ability and would have been recognized as such, anywhere. Wishing to get something concerning him from some one else, I wrote to my college classmate and life long friend, his grandson, the Hon. J. W. McDill, of Iowa; a man also of power and influence, and who, as he grows older, grows more and more like my recollection of Dr. Wilson, and received an answer which I will transcribe, premising that I asked him for the anecdote of Calhoun which I remember we laughed at, when we were boys. "My recollections of my grandfather all refer to the time when he was an old man, having retired from all active work. With reference to that period I have many and most pleasant recollections. It was my duty to read the newspapers to him each morning. He maintained an active interest in political affairs, to the last, and as I read the Congressional debates to him, he would explain the differing views of the political parties to me. Although a mere lad, he made such matters very plain to me, and such was his accuracy of distinction, that I have never yet found that he erred in his explanations, or illustrations. It seems to me now, as I recall those conversations

that he must have been a close student of public affairs, and had a very intelligent view of the merits of the different questions discussed by public men. He passed away when I was still a boy. I have seen and known intimately a great many prominent men since then. I must be partial to him, at least I know I loved him, but he seems yet to me to have been one of the greatest, grandest men I ever knew. There was a personal dignity about him that absolutely commanded respect, and yet he was a man of the simplest habits and manners. He was a true republican, and knew men and women simply as men and women. Often, as the reading was ended, his mind went back to his earlier days, and many an incident of his early life was brought forth. In his boyhood, in South Carolina, he attended an Academy with Andrew Jackson as member of the school. He recollects that the incipient hero of New Orleans was the worst boy in the school. Grandfather was a graduate of Dickinson College, Carlisle, Pennsylvania. He told me James Buchanan was a classmate, but I do not remember that he had any very vivid recollections of Mr. Buchanan. In South Carolina he lived neighbor to Patrick Calhoun, father of the celebrated John C. Calhoun; in fact Patrick Calhoun was an elder of his church. Of the great statesman he remembered having spent an evening with him on his return from College. He impressed grandfather as a young man having a very comfortable estimation of his own ability. Patrick Calhoun was an able man, a prominent citizen and of unbounded conceit. At one time he was appointed by the governor of South Carolina, an Associate Justice of the Abbeville district Court of Assizes. The appointment filled him with pride. A little time after grandfather was appointed, by his Presbytery to do some mission work in North Carolina; mounting his horse one day he started for North Carolina. As he passed Patrick Calhoun's house the old gentleman hailed him and learning that he was going to North Carolina, he asked if he had any credentials. Grandfather replied he had proofs of his mission from the Stated Clerk. 'That may do for the Kirk,' said Calhoun, 'but I'll give you credentials that will go with men of the world;' whereupon he wrote out and handed to him the following paper: 'Know all men, by these presents, that the Rev. R. G. Wilson is a duly ordained minister of the gospel in good standing, in the Presbyterian church, and is duly commissioned, by his Presbytery, to do mission work in North Carolina.'

Witness my hand,

(Signed.) PATRICK CALHOUN, A. J. A. C. Ass.

After leaving the house, when grandfather read the paper he

was convulsed with laughter on seeing that the mystic letters which stood as abbreviations for Associate Justice, Abbeville Court of Assizes, read so as to give the justice the name of that much maligned, stupid and noisy beast of burden, the Jackass. Telling over the incident to me, more than fifty years afterward, the good old man would still be convulsed with laughter at the ludicrous conjunction of the abbreviating letters. I feel that I have written too much already, and yet to me it is an entrancing subject. I have often wondered how grandfather, an old man, could be so pleasant a companion to me, a mere boy, and, in thinking it over, I am reminded of what Cicero said, 'As I approve of a youth that has something of the old man in him, so I am no less pleased with an old man that has something of the youth.' I think he kept to the last his zest for life, something of his youth. I was at his deathbed. He died, as he lived, a Christian, and no writing has ever been stronger proof to me of the genuineness of Christianity than my recollection of the good man's death. I think he saw through the gates of pearl just as his soul plumed its wings for flight from earth."

Dr. Wilson was born in Lincoln county, North Carolina, December 30th, 1768. He graduated at Dickinson College, Pennsylvania, in 1790 and studied theology under the direction partly of his pastor, the Rev. Mr. Cummins and partly of the Rev. Wm. C. Davis. He was licensed to preach by the Presbytery of South Carolina, April 16, 1793, and on May 23d, 1794, was ordained and installed pastor of Upper Long Cane Church, in Abbeville district. He at the same time preached to the church at Greenville. He was offered a professorship in South Carolina College, and was also invited to become Principal of an Academy in Augusta, Georgia, but declined these offers to become pastor of the church in Chillicothe, Ohio. He received the degree of Doctor of Divinity, from the college of New Jersey, (Princeton,) in 1818. After resigning the Presidency of the Ohio University at Athens, on account of the increasing infirmities of age, and returning to Chillicothe to live, not content to remain inactive, he labored, as stated supply, in Union Church for seven years.

In Presbytery at Marshall, April 6th and 7th, 1852, S. P. Dunham was made stated supply, at Wilmington; James Dunlap, at Mount Leigh; E. Grand Girard, at Rocky Spring; John McLean, at New Market and W. P. Eastman, at Union; all until the next stated meeting. Sylvanus Jewett, a licentiate, was received, from the Presbytery of Columbus, and accepted a call from the church of Bainbridge; Eph. 2:8, was given him for text, for trial sermon, and the first Tuesday of June, at one o'clock, was ap-

pointed for his ordination and installation, S. Crothers to preach, R. W. Wilson to give the charge to the pastor and H. S. Fullerton to the people. J. R. Kingery had leave to travel out of bounds. Presbytery also adopted the following: "Resolved; That this Presbytery deem it highly inexpedient for young men, who have the ministry in view, to enter into the marriage relation, before receiving license to preach the gospel." In Presbytery at Red Oak, May 4th and 5th. 1852, John McLean was made stated supply at White Oak, until the next stated meeting, and Jacob W. Eastman was dismissed to the Presbytery of Madison.

The Rev. Jacob Weed Eastman was born at Sandwich, New Hampshire, in 1790. He was a descendant of Roger Eastman, a puritan of the pilgrim days, who came to Massachusetts from England, in 1638. He attended college at Dartmouth, entering about 1809. For some years he conducted a classical school, preparing students for college, and was licensed to preach by a Congregational Association in 1815, and December 13, 1815, was ordained and installed at Methuen, Massachusetts, and continued there until 1828. He then supplied a church at North Reading, Massachusetts, for two or three years, and then came to our Presbytery. He moved to Hanover, Indiana, in 1851, and died of cholera there, July 2nd, 1852. He was quite feeble during the last few years of his life. The Rev. Wilson C. Hollyday writes concerning him: "He came to Rocky Spring, if I remember correctly, at the close of one of those interesting occasions, in the church, by which it had been blessed at different periods. He was I think full six feet high, full and large around the chest, fair complexion, not very dark hair and was a fine looking man. He was a good and very earnest preacher, spoke fluently, and direct to his hearers, without manuscript; he was very much blessed in his labors and loved by his people, but after a number of years of earnest work his health failed and he was unable to preach and labor as he had done; he was troubled with disease of the heart. As a preacher he impressed his hearers with the feeling that he very much desired their souls' salvation; he was sometimes called a revival preacher, owing no doubt, to his very urgent way in urging sinners to come to Christ."

At Bainbridge, June 1st, 1852, when Presbytery met specially to ordain and install Mr. Jewett, Cyntbiana obtained leave to employ the Rev. N. M. Urmston until the next spring meeting. A request was presented from members of Piketon Church, and some others living in Waverly and vicinity, that a church might be organized at Waverly. N. M. Urmston and James Huston and

ruling elder, D. B. Witherow were appointed a committee to look after this, and at the next meeting reported that it was inexpedient.

At Bloomingburgh, September 7th and 8th, 1852, John McLean, licentiate, was dismissed to the Presbytery of Miami. The pastoral relation existing between James Huston and Piketon was dissolved, and Mr. Huston was given leave to travel out of bounds. The relation between the Rev. John P. Vandyke and West Union and Eckmansville was also dissolved, and Mr. Vandyke made stated supply at Red Oak, until the next stated meeting. E. Grand Girard was continued as stated supply at Rocky Spring, James Dunlap at Mount Leigh, and J. R. Kingery was appointed stated supply at West Union and Eckmansville. W. P. Eastman accepted a call from Union, and the Saturday before the first Sabbath of November was appointed for his installation, S. Jewett to preach, H. S. Fullerton to preside and Irwin Carson to be alternate to either. The Rev. R. W. Wilson accepted a call from Bloomingburgh, and H. S. Fullerton was appointed to preach, and Wm. Gage to preside and give the charge to pastor and people, at his installation, the time for which, however, is not recorded. Mr. Wilson was installed as co-pastor with the Rev. Wm. Dickey. Nathaniel Williams who had been taken under care of Presbytery at the meeting in Pisgah, April 5th and 6th, 1842, and of whom nothing is said for some years, in Presbytery at Manchester, April 1851, had 1st. Cor. 6:20, assigned him for a critical exercise, and afterward read that, and delivered a popular lecture from Mat. 5:1-6, and at this Presbytery preached a popular sermon from John 3:16, was examined and licensed, Wednesday, September 8, 1852.

In Presbytery at Greenfield, April 5th and 6th, 1853, John P. Vandyke accepted a call from Red Oak, and the Saturday before the third Sabbath of May was appointed for his installation, S. Jewett to preach, James Dunlap to preside and give the charge, and Wm. P. Eastman alternate of either. E. Grand Girard accepted a call for five-eighths of his time, from Rocky Spring, but the committee to install him are not named in the records, nor the time appointed; at the next meeting, however, the committee reported that they had attended to the installation. James Huston was left at discretion, as to supplying Piketon, Nathaniel Williams was made stated supply at New Market, James Dunlap at Mount Leigh and Eckmansville, S. P. Dunham at Wilmington. The church of Greenland was granted leave to employ, until the next stated meeting, the Rev. Job Broughton a member of the "Indepen-

dent Congregational Association of the Western Reserve" who was present, at this meeting, and sat as a corresponding member. The committee on the records of Bloomingburgh church, "Report that they find on the records, the case of a member suspended, from the communion of the church, because of adherence to the Masonic Fraternity, on which they think it proper, for the sake of uniformity of procedure on the subject, that the Presbytery express their opinion." The report was accepted and the roll called for the members to express their opinion in this matter, after which; "The following resolutions were unanimously adopted, viz: 1st. Resolved; That Presbytery approves the action of the church of Bloomingburgh, in suspending from the communion of the church, a member for being an adhering member of the Masonic Fraternity. 2nd. Resolved; That this Presbytery would again declare its opinion that Masonry and Odd Fellowship are anti-christian and sinful in principle and practice." The Stated Clerk was directed to send these resolutions, for publication, to "The Presbyterian of the West." They adopted, also, the following, on another subject: 1st. Resolved; That the practice of spirit rapping, (so called,) as it prevails, in many parts, is, in view of this Presbytery, a revival of the old abomination of necromancy, so decidedly condemned in the Word of God. 2nd. Resolved That the Scriptures give all needed information respecting the occurrences of the invisible world, and that any attempt to obtain additional information, on these subjects from the spirits of deceased persons, gives evidence of an unbelieving, rebellious spirit, and lays a just foundation for the discipline of the church. 3d. Resolved; That Presbytery highly approve the action of the session of Piketon church, in suspending, from the communion, those members who practiced this delusion.

In Presbytery at New Market, September 6th and 7th, 1853, the Rev. Job Broughton was received into Presbytery, on certificate, and made stated supply, at Greenland. J. R. Kingery was dismissed to the care of the Presbytery of Ripley. John Russell Kingery was born in Buckskin Township, Ross County, Ohio, June 30, 1822, and joined the church at South Salem, at an early age. He went into the Free church, as this Ripley Presbytery was connected with that body, but where he preached I have not been able to discover: I think he was never settled as a pastor, but after a time turned his attention to teaching, for the most part. He taught for a time in Bainbridge and afterward in Frankfort, a year or more I think in each place, and wherever he was, showed himself an honest man, and a sincere christian. He received his classical education at Salem

Academy, and also taught there as an assistant; when the war broke out he enlisted in the 89th Regiment, Ohio Volunteer Infantry, and died in the service, June 15, 1864. The pastoral relation between the Rev. S. Jewett and the church of Bainbridge was dissolved, and Mr. Jewett was dismissed to the Presbytery of Mississippi. N. M. Urmston had leave to travel out of bounds, James Huston was made stated supply at West Union and Nat. Williams at White Oak, for a portion of his time. Charles Danforth, who had written a letter to Presbytery, when it met in Marshall, in April, 1852, declining the jurisdiction of the Presbyterian church, and declaring his withdrawal from the Presbytery of Chillicothe, and to whom the Stated Clerk had written, that the Presbytery could not accept his declinature, until informed of his intention to unite with some evangelical church, and to whom he had written again and again, by order of Presbytery, was at length, at this meeting, dismissed to the "Congregational Association of Medina county." Nat. Williams accepted a call from New Market, and Phil. 2: 12, 13, was given him as a text for trial sermon, for ordination. H. S. Fullerton was appointed to preach, James Dunlap to preside and give the charge to the people, and J. P. Vandyke to the pastor, at Mr. Williams' ordination and installation. The church of Eckmansville presented a call for James Dunlap, for one-half of his time, which was put into his hands for consideration, and he was appointed stated supply at Eckmansville and Mount Leigh.

"Presbytery deeming an expression of opinion, on the subject of Theological education in the West, not improper in the present posture of affairs, Therefore, Resolved; 1st. That we regard the late action of the General Assembly, as leaving the New Albany Theological Seminary in the hands of the Synods hitherto united in its control, and as devolving upon them the responsibility of sustaining or dissolving it. Resolved; 2nd. That we regard the new Seminary, projected by the Assembly, as unsuitable for meeting the wants of the Presbyterian church, in the great North West. Resolved; 3d. That we are favorable to continuing the support of New Albany Theological Seminary." "The following resolution on Temperance was adopted, viz: Resolved; That we will use our earnest and unwearied efforts to secure a law, in this State, similar to the Maine Liquor Law, and that we advise our church members to do the same." In Presbytery at Hillsborough, April 4-5, 1854, a call from Mount Leigh was put into the hands of James Dunlap, which he held for consideration. The relation between the Rev. Irwin Carson and the First Church of Chillicothe was dissolved

Nathaniel Williams preached his trial sermon, was examined and ordained, and the first Sabbath of June was appointed for his installation, and S. Steel and E. Grand Girard were added to the committee before appointed for his installation, but as the committee was so large, I suppose that each of them, with the exception of Dr. Steel, concluded that he would not be missed, and so when the time came, Dr. Steel was alone, and himself attended to all the duties of the installation. The relation between the Rev. J. P. Vandyke and Red Oak was dissolved. Mr. Dunham was continued as stated supply, at Wilmington. James Jolly Wilson was licensed, At Union, September 2d and 3d, 1851, he had been assigned subject for a Latin exegesis, and afterwards, at the different meetings, had read that, and a critical exercise on 1st Pet. 5:13, and delivered a popular lecture on Phil. 3: 12-16, and a popular sermon on Heb. 2:10, and was licensed Thursday, April 6, 1854. At this meeting also, "The following action was taken in relation to the Nebraska Bill, viz: whereas a vigorous effort is now making, in Congress, to repeal the Missouri Compromise and thus throw open the Nebraska Territory to the ingress of slavery; Therefore, Resolved; That Presbytery has observed, with the most painful solicitude, the passage of this measure in the Senate, and the too great favor which it meets in the Lower House. Resolved; That this measure is not one of mere politics, but is vitally connected with the existence of our civil and religious liberty, with the advancement of Christ's Kingdom, and with the highest welfare of man. Resolved; That Presbytery do earnestly deprecate the success of this measure; 1st. As friends of freedom, because, while ostensibly based upon the principle of self government, it is really sanctioning and promoting a most odious system of despotism which tramples in the dust, the dearest rights of man. 2d. As patriots, because slavery is in conflict with our republican institutions, diminishes prosperity, tarnishes our national character, hinders our heaven appointed mission, in behalf of oppressed earth; and the extension of this evil will endanger the continuance of our government. 3d. As Christians, because this measure permits the extension under the protection of our government, of a system which is at war with the principles of our holy religion, which tends to ruin the souls both of masters and slaves, and to hinder the progress of Christ's Kingdom in the world. Resolved; That as American citizens we do most respectfully, but earnestly petition Congress not to pass the Nebraska and Kansas Bill so long as it contains these objectionable provisions; and should it pass Congress, we do most earnestly and respectfully petition the

President not to give it his signature. Resolved; That the Stated Clerk be directed to transmit a copy of these resolutions to Mr. Taylor, representative from this District, and to the President of the United States, also to the editor of 'The Presbyterian of the West' for publication."

In Presbytery, at South Salem, September 5th and 6th, 1854, West Union and Manchester had leave to employ Mr. Urmston, until the next stated meeting. James J. Wilson, licentiate, was dismissed to the Presbytery of Logansport. James Jolly Wilson was born near Hillsborough, Ohio, March 22, 1829, united with the church of Cynthiana, Pike county, in 1846. He took his literary course at Salem Academy, and Hanover college, studied theology with the Rev. N. M. Urmston and Samuel Steel, D. D., was ordained by the Presbytery of Logansport, in November, 1854. In October, 1857, he united with the New School Church, having removed to Bethel, Shelby county, Missouri, where he was stated supply and pastor of the Pleasant Prairie Church, for twenty-three years. In 1883, he was released from the pastoral care of the church, but writes, "yet, in mercy, God spares me and permits me to preach about half the time to this dear church." In the minutes he is marked H. R., Bethel, Missouri. The Rev. Dr. Samuel Steel was appointed Stated Clerk in the place of the Rev. John P. Vandyke, who resigned the office, and also requested and obtained a dismission to the Presbytery of Crawfordsville. Mr. Vandyke had been a member of Presbytery for twenty-five years. He was an active and useful minister, distinguished for preaching doctrinal sermons, and specially for presenting the doctrine of election frequently in his sermons, and dwelling much on the decrees of God. I remember his personal appearance, tall and slender, and intellectual looking, but was not sufficiently acquainted with him to be able to describe his characteristics. I do not think that I ever heard him preach. He was born in Adams County, Pennsylvania, October 18, 1803, graduated at Miami University, in 1826, being a member of the first graduating class. He was also, for a time, Master of the Grammar School in that University. After leaving our Presbytery he labored in the Frankfort Church, Indiana, as stated supply, not accepting their call on account of illness of himself and family. In 1856, he accepted a call to Pleasant Ridge church in the Presbytery of Cincinnati, and there preached, with occasional intermissions, on account of his health, (he had for some time been suffering with pulmonary consumption,) until in the summer of 1862, he removed to Reading, Ohio, where he died, August 13, 1862. In Wilson's Almanac for

1863, it is said, "He labored faithfully, and with but little interruption, during the whole of his life, until his last sickness. He preached in all three thousand eight hundred and ninety three sermons, which amounts to not much less than three sermons a week. Of these, two thousand nine hundred and ninety were preached while at West Union; two hundred and forty while at Red Oak; one hundred and sixty while at Frankfort; and three hundred and thirty eight, while at Pleasant Ridge." "In his last illness he was sustained by divine grace. He enjoyed in a high degree the hopes and consolations of the gospel which he had so long preached to others. He bore his sufferings patiently, and often spoke of his future prospects with unwavering confidence."

At Chillicothe, April 17th and 18th, 1855, Wm. C. Anderson, D. D., was received from the Presbytery of Oxford, and a call from the First Church, Chillicothe, was put in his hands which he was permitted to hold, for consideration, until the next stated meeting. The Rev. Edmund McKinney was received from the Presbytery of Cincinnati. The Rev. Irwin Carson was dismissed to the Presbytery of Des Moines. James Dunlap declined the calls that he had been holding from Eckmansville and Mount Leigh, and was continued as stated supply, to these churches for six months. The Rev. Wm. Gage asked for and had granted a dissolution of the pastoral relation between himself and Pisgah, but agreed to supply them, for one-third of the time, as he had been doing, until the next stated meeting. Mr. Henry F. May complained against the action of Eckmansville church session, of which action the following is the substance: "Henry F. May for himself and wife, presented a certificate of their membership, in the Presbyterian church in Monticello, and desired membership in this church, but he stated to the session, that he is a member of the Odd Fellows' Society, and was such at the time he received his certificate. Session considered the matter, and conversed with Mr. May, as to the impropriety of his holding such connection. It was proposed to receive him on condition he would promise to decline his connection with said society for the future. This he refused to do. Whereupon session unanimously declined receiving him into membership. Mr. May gave notice that he would complain to Presbytery of this action of the session," and so this case came up and the session was sustained by a vote of five to twenty-two. Notice was given of an appeal to Synod. The committee to examine the records of Presbytery at Synod, took exception to the action which is recorded in the minutes of Presbytery as follows: "The committee are of opinion that the Presbytery erred in

not sustaining the said complaint, inasmuch as the action of the Eckmansville session did virtually establish a new term of communion which they had no right to do." Synod also sent an order to receive Mr. May, and in Presbytery at Bainbridge, April 21, 22, 1857, "The Session of Eckmansville were directed to comply with Synod's order, and receive Mr. Henry F. May into the church, notwithstanding his connection with the Society of Odd Fellows." "The following paper was presented to Presbytery and after consideration was unanimously adopted: whereas, the Synod of Cincinnati, at its last meeting in Oxford, appointed a committee to take into consideration the expediency of establishing a college within the bounds of said Synod, and make report at the next meeting; and, whereas the late Benjamin H. Johnson, sen. in his last will and testament, appropriated ten thousand dollars, to be paid to the Trustees of any College for young men, which might be established, in Hillsborough, and in successful operation after the lapse of six years from the time of his decease; and whereas the citizens of Hillsborough, desiring the establishment of such an institution of learning, and deeming the location to be one eminently adapted, in many respects, for such purpose, would be willing to contribute liberally to aid the enterprise; Therefore, Resolved; That this Presbytery do hereby recommend the town of Hillsborough, Ohio, to the consideration of Synod, for said College."

In Presbytery, at Bloomingburgh June 5th and 6th, 1855, John M. McElroy, of Greenfield church, Thomas M. Hopkins of Red Oak, and Hugh S. Ustick of Bloomingburgh were licensed. These had all prepared for College, at Salem Academy, and graduated; McElroy at Jefferson, Pennsylvania; Hopkins at Hanover, Indiana; and Ustick at Miami University, Ohio. Mr. McElroy was taken under the care of Presbytery by dismission from the Presbytery of Blairsville, at South Salem, September 5th and 6th, 1854, and at that meeting read a critical exercise on John 14: 8-9, and also delivered a popular lecture on Heb. 12: 18-24, and was assigned Romans 5:11, for popular sermon, which he delivered at this Bloomingburgh meeting. He had attended Seminary at Princeton, New Jersey, as also did Mr. Hopkins who was taken under care of Presbytery at Bloomingburgh, September 7th and 8th, 1852, and given subject for Latin exegesis, "*An mors Christi vicarius sit?*" which he read, as also a critical exercise on 2nd Cor. 5:21, and delivered a popular lecture on the 1st Psalm, and a popular sermon on Gal. 3:1, these last two at the meeting when he was licensed. Mr. Ustick, who attended Seminary at New Albany, Indiana, was taken under care of Presbytery

at New Market, September 6th and 7th, 1853, and given "*Omnis Scriptura divinitus inspirata*," for Latin exegesis, which when he read it was sustained as part of trial, as were also the other parts, Isaiah chap. 55, as popular lecture, and John 1:12, popular sermon. The above then were licensed, at Bloomingburgh, Wednesday, June 6, 1855. John McConnell McElroy D. D., was born near Greenfield, Ohio, January 21, 1830, became a communicant, in the Greenfield church, in March 1843, studied at Salem Academy until prepared to enter the junior class in Jefferson College, at Canonsburg, Pennsylvania, from which institution, he graduated with the class of 1851. He taught two years in the Presbyterian Academy at Eldersridge, Pennsylvania, was received as a candidate for the ministry by the Presbytery of Blairsville, and studied theology with the Rev. Alexander Donaldson, for one year, spent two years in Princeton Theological Seminary from October 1853, to May 1855, and was licensed as above. He was ordained and installed pastor of the church of Ottumwa, Iowa, by the Presbytery of Des Moines, Dec. 6, 1855, and continued in that relation until April 1869. During that time, he was Principal of the Ottumwa male and female Seminary, for five years, and was also county superintendent of schools for two years. He was pastor of the Batavia Church, Iowa, from September, 1869, to April, 1883. He supplied the Kirkville Church, one year, from April, 1883, to April, 1884. Since May 1, 1885, he has had charge of the East End chapel, a mission connected with the First Presbyterian Church of Ottumwa, where his labors have been greatly blessed.

In Presbytery at Rocky Spring, Sep. 4-5, 1855, The Rev. A. R. Naylor was received from the Presbytery of Cincinnati and "the church of Piketon was permitted to employ him at the pleasure of the parties." James Dunlap was continued as supply at Mt. Leigh and Eckmansville. John M. McElroy was dismissed to the care of the Presbytery of Des Moines. Dr. Wm. C. Anderson declined the call from Chillicothe, and was dismissed and recommended to the Presbytery of California, where he went to preach in the First Church of San Francisco. Dr. Anderson was born in Washington County, Pennsylvania, August 18, 1804. He graduated from Washington College in the class of 1824, studied Theology under the instruction of his father, the Rev. John Anderson D. D., and was licensed by the Presbytery of Washington, Dec. 13, 1827. He spent the first year of his ministry, in preaching to various unsupplied congregations in Pennsylvania, Ohio, and West Virginia. In the winter of 1828-9 as missionary of the General Assembly's Board





THE REV. W. C. ANDERSON, D. D.

he preached at Hillsborough, Forks of Yadkin, and in the mountains of North Carolina. In the summer of 1829, he accepted an agency for the General Assembly's Board of Missions, and visited the Presbyteries in Pennsylvania, New York and Ohio, and south, in Tennessee, Alabama and Mississippi. March 1831, he resigned the agency and settled as pastor of the church of Pigeon Creek, in Washington County, Pennsylvania, being installed April 17, 1832. In 1836, July 15, he resigned his charge to accept the general agency of the Western Foreign Missionary Society, for the Mississippi valley. In 1839 he settled at New Albany, Indiana. His health failed in 1841, when he resigned his charge and traveled abroad; returning in the fall, he went, still in pursuit of health, to Central America. In 1843, he was chosen professor of Rhetoric and Belles Lettres, in Hanover College, where he remained but a short time. He afterward preached for a time at Washington, Pennsylvania, and in the fall of 1845, he became pastor of the First Church, Dayton, Ohio. His health failing, in 1849, he went to Europe, to the health resort Grafenburg, in Austria. While in Europe he was elected president of Miami University, and began his work there in the fall of 1849, and resigned his position in 1851. The University was never more prosperous than under his management. He then came to Chillicothe, and as we have seen, went thence to become pastor of the First Church of San Francisco, California, which pastorate he resigned in 1863; returning from California he preached for a time at the First Church, Cincinnati, then at New Albany, Indiana, and in 1866, accompanied his brother Col. J. B. Anderson to Europe, Egypt and Palestine. In 1868, he went to Kansas where his son, the Hon. John A. Anderson was residing. In the spring of 1870, he sailed for Europe, and spent some months there chiefly at Munich, in Bavaria, but with no improvement to his health. He returned home in August 1870, and two weeks later, August 28, he passed away. He was buried in Highland Cemetery, Junction City, Kansas, where his wife had been buried in January of the same year. At Oxford, Ohio, where I first knew him, and speedily came to love him, as president of Miami University, he was abundantly successful, and showed himself a man of great tact and ability. No man could have kept the boys in better order than he did, no man could have exerted a better moral and religious influence over them than he did, no man was ever more easily approached, or could, with greater skill, put a bashful boy at ease in his presence, or prevent any thought of impudence, or overfamiliarity, with the most forward. He accorded all his rights to every one with whom he came in contact, treated all the

boys as young gentlemen, without any regard to wealth or family position, gave all a fair showing, making them to know at once, that they were to stand on their own personal merits, and while he was not at all exacting, a boy very soon knew that all his demands had to be complied with. Of most kindly, generous and honorable disposition, he made himself at home anywhere and at once secured the respect of all who met him. He was the model christian gentleman. He kept up the standard of manliness, and the high grade of scholarship established by the venerated Dr. Bishop, which had made the University famous, and sent out from it so many men, who became most useful and eminent in church and state. He kept his students, in the class room, always interested, and had a way of occasionally giving a reproof that was very amusing to all except the one who got it, and was very interesting to him until the stroke came, quick and sharp, like the crack of a whip, and utterly unexpected by everybody, for he was not so poor in resources as to make it necessary for him to use a stereotyped form. I will venture to give one or two examples, though I cannot give the life and spirit, and genial friendliness, and good humor which made them so exquisite. A young man in the mental philosophy class, he became quite a distinguished preacher afterwards, was called upon to recite, and it was soon evident that he had not studied the lesson; he however had some faint idea of it, and the Doctor kindly prompted him, when he would repeat what the Doctor said, as though he was about to give the whole of it without any more hesitation, and then come to a stop and say, that somehow, it had slipped his memory, he knew it, but couldn't, somehow, quite, get hold of it, this was repeated once or twice, and finally, when the Doctor prompted him again, he ran on in a glib way, with something that was not in that part of the lesson, but which he evidently supposed was, and when the Doctor graciously said, "that will do," and called the next, he sat down feeling that he had redeemed himself, and made a pretty good recitation after all. He was not through yet, however; for when the recitation was finished the Doctor looked at his watch, and said that there were a few minutes remaining of the hour for recitation, and he would tell us a story, and began: "In Western Pennsylvania, among the Scotch Irish, the best people in the world, a preacher suspected that one of the elders was not as well instructed as he should be in the doctrines of the church and truths of religion, and went to see him determined to test his knowledge. The preacher asked him if he knew the sixth commandment. 'Certainly,' he answered. I learned the commandments long ago.' 'Please repeat it, then,' the preacher said. The elder stood

in silence for a moment, and then said: 'I declare I have forgotten the first word. Just tell me the first word.' 'Thou,' the preacher said. 'O, yes, yes,' said the elder; 'thou, thou, thou. Just tell me another word.' 'Shalt,' the preacher said. 'Why, certainly,' said the elder; 'it is very strange that I should have forgotten it. Thou shalt, thou shalt. I don't see what is the matter with me to-day. If you would tell me another word.' 'Not,' the preacher said. 'Thou shalt not, thou s-h-a-l-t not. Why, Parson, it's the strangest thing in the world, but somehow I feel sure, if you would just tell me another word.' 'Kill,' said the preacher. 'Yes, yes,' said the elder; 'now it comes to me. I can't imagine why I could not think of it at first. Thou shalt not kill thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's. Curious, parson, isn't it, how a man will sometimes forget what he knows so well?' Then turning pleasantly to the young man, as though he was asking an innocent question, the Doctor said: "Mr. B., have you noticed that some of the young men in college sometimes recite in that manner?" Another time a classmate of mine came to recitation with the bosom and collar of his shirt very much soiled. We were studying Guizot's History of Civilization. At the close of the recitation, Dr. Anderson said that while the author was very entertaining and instructive, and pointed out the progress of civilization in a very satisfactory manner, for the most part, that he did not give the credit that he should to the Reformation, which the Doctor considered the most potent factor of all, bringing men to a sense of their own worth, freeing them from the shackles of medieval superstition, quickening them to increased activity of thought and action, bringing about wonderful inventions, lightening and ennobling labor, making it no longer drudgery. And so he went on, speaking in the most eloquent manner, which I will not attempt to describe, but which captivated us and fixed our attention, until he had us all hanging delighted and expectant on his words; and then suddenly dropping into a conversational and more familiar tone of speech, he said: "To such an extent have things progressed, young gentlemen, that now it is scarcely an exaggeration to say that a man can go to one end of a machine and drop in a shirt and then go to the other end and take out a Testament. But, if the Reformation had never occurred, then"—and while we awaited another burst of eloquence, he suddenly turned his face toward the young man above-mentioned and said: "Mr. M. you might have kept your shirt and worn it as long as you pleased without changing." He had a most happy faculty of always, anywhere, putting boys or

men in a good humor with themselves, and making the most of them. I remember once, when at a meeting of Presbytery, before I was licensed, taking dinner in company with him and some others at a farm-house. We had a good dinner, such as Presbyterian farmers generally provide on such occasions. The old gentleman had killed a sheep, and we had mutton for dinner, which was very good, but which I thought nothing specially of, until the Doctor, turning to our host, said, in his inimitable way: "Colonel, what excellent mutton this is; your flock must be of the South Down variety." The Colonel was of course delighted, and even to me, somehow, the mutton seemed to become more savory; it was as though some exquisite sauce had been poured over it. Dr. Anderson could introduce and carry on religious conversation with the greatest ease and naturalness and profit of any man whom I ever met, nor did I ever know his superior, or even his equal in prayer meeting talks. As a preacher he was a very prince, and such was his power to influence men to good that, although his stay in any church was never very long, he always left the church to which he ministered, in very much better condition, in every way, than when he went to it. The First Church in Chillicothe parted from him with very great reluctance, but he felt that there was a work for him to do in California, and when there, proved himself a workman that needed not to be ashamed.

At Chillicothe, September 28, 1855, the relation between Mr. Grand Girard and Rocky Spring, and Marshall churches was dissolved, and he was made stated supply at Red Oak, and declined a call from French Church for one-half his time, but was granted leave to make arrangements to supply them part of the time.

In Presbytery at Greenfield, April 15th and 16th, 1856, the Rev. R. L. Stanton, D. D., was received from the Presbytery of Mississippi and accepted a call from the First Church of Chillicothe, and the first Thursday of June, at three o'clock P. M., was appointed for his installation, H. S. Fullerton to preside and give the charge to the pastor; S. P. Dunham to preach and W. P. Eastman to give the charge to the people. In his charge Mr. Eastman pressed upon the people the fact that it was Doctor and not Mrs. Stanton who was installed. The Rev. A. R. Naylor accepted a call from Pisgah, and the first Tuesday of June, at two o'clock, was appointed for his installation, J. A. I. Lowes to preach, S. J. Miller to preside and give the charge to the pastor, and Wm. Gage to the people. Mr. Gage was, however, afterward excused from this duty, and Mr. Miller was absent, and James Dunlap was appointed and acted in his place, and R. W. Wilson in that of Mr. Gage. Red Oak presented a call for

Mr. Grand Girard, which was put in his hands. A call from Green-land for one-half time was forwarded to Mr. Broughton. Neither of these calls was accepted. French Church was permitted to employ Mr. Grand Girard for one-fourth of his time. S. P. Dunham was made stated supply at Bainbridge, for six months. Thomas M. Hopkins was dismissed to the care of Miami Presbytery. Mr. Hopkins was born near Red Oak, November 24, 1827. He was the late Rev. James G. Hopkins' brother. He united with the Red Oak church in the spring of 1842, prepared for college at Salem Academy, graduated from Hanover College, Indiana, with the class of 1852, studied theology with the Rev. H. S. Fullerton and Dr. Crothers, and for two years at the Princeton Theological Seminary, and was ordained and installed in the Pleasant Valley church by the Miami Presbytery, in the Spring of 1856. In January, 1859, he was called to Bloomington, Indiana, where he labored until January, 1869. He then removed to Piqua, Ohio, where he was pastor for seven years, when he went to Xenia, Ohio, where he was pastor for about five years; then, for three and a half years he lived on a farm near Xenia, preaching as he had opportunity. At the end of this period he received a hearty and unanimous call to the Third Church of Cincinnati, where, after eighteen months of labor, his health failed, but after a period of rest, in November, 1886, he went to Denver, Colorado. In the minutes of the Assembly for 1888 he is reported as Thomas W. Hopkins, D. D., pastor, Capitol Avenue Church, Denver, Colorado.

The following is recorded in the minutes of this meeting: "Presbytery would hereby record the departure from this earth of our beloved brother in the Lord, the Rev. James Huston. This decease took place about the last of September, 1855." At this (Greenfield) Presbytery, also, Robert C. Galbraith, jr., was licensed. He was born in Frankfort, Ohio, November 30, 1832, received into the Concord church, on profession of faith, September 14, 1850, graduated at Miami University, June, 1853, having prepared for college at Salem Academy, and attended college a year and a half at Hanover, Indiana, finishing the junior year there. He was taken under care of Presbytery at New Market, September 6th and 7th, 1853, and given "*Jesu Christi Resurrectio*," for Latin exegesis, and read, at the various succeeding meetings, critical exercise from Romans, 5: 19, and delivered popular lecture from Romans, 5: 1-5, and popular sermon from Romans, 5: 8. The good brethren seem to have been determined that he should study one chapter at least. He studied privately one year with the Rev. Wm. Gage, one year at

Princeton, and one at New Albany Theological Seminary, Indiana, and was licensed at Greenfield, Wednesday, April 16, 1856.

In Presbytery at Pisgah, June 3d and 4th, 1856, the Wilmington church had permission to engage the services of the Rev. R. W. Wilson for one-fourth of his time.

Samuel Cunningham Kerr was licensed. Mr. Kerr was born in Buckskin township, Ross County, Ohio. He was received into the church, at Greenfield, on profession of faith, prepared for college at Greenfield and Salem Academies, and graduated at Miami University, in June, 1853, and attended Theological Seminary at Princeton, and New Albany. He was taken under care of Presbytery at New Market, September 6th and 7th, 1853, and assigned "*Judaeorum Conversio*," for a Latin exegesis: he afterwards had 1st Cor. 6:20, for a critical exercise, 2nd Cor. 5: 1-4, for a popular lecture, and 1st Peter 2:24, for a popular sermon. He passed all the parts of his trial with credit, and was licensed at Pisgah, Wednesday, June 4th, 1856.

In Presbytery at Bloomingburgh, September 2-3, 1856, Red Oak again presented a call for Mr. Grand Girard, which he accepted, and the Saturday before the fourth Sabbath of November, at 10 A. M. was appointed for his installation, Dr. Steel to preach and preside, N. M. Urmston to give the charge to the pastor, and James Dunlap to the people. S. P. Dunham was made stated supply at Bainbridge, Job Broughton at Rocky Spring for half time, and R. W. Wilson, at Wilmington for one-quarter time, all until the next stated meeting. The Rev. H. S. Fullerton presented the following in reference to the death of the Rev. Samuel Crothers D. D., which was approved, and ordered on the records: "This Presbytery, in the providence of God, is called upon to record, with much sorrow, the death of their beloved and venerated co-presbyter, Samuel Crothers, D. D. Dr. Crothers was born in Franklin county, Pennsylvania, October 22, 1783. He made a profession of his faith, in the Associate Reformed Church of Lexington, Kentucky, in 1803; and the following year placed himself under the care of the Presbytery of Kentucky, as a candidate for the ministry. After pursuing his studies four years, in the Theological Seminary under the charge of Dr. J. M. Mason, of New York, he was licensed to preach the gospel, November 6, 1809. In 1810 he became pastor of the united churches of Chillicothe and Hop Run. In the year 1818, he removed to Kentucky, where he united with the Presbyterian church. After remaining there two years, he returned to Ohio, and organized the Presbyterian Church of Greenfield, of

which he became pastor. In this charge he continued, with great acceptance and usefulness, until the time of his death, which occurred July 20th, 1856. The Presbytery regards his death as a great loss to us, and to the churches, within our bounds."

I remember well Dr. Crothers' personal appearance and can recall the tone of his voice and the way in which he carried himself. I was taught, from my earliest youth, to hold him in veneration, and do still venerate his memory. He was a man whose honesty and sincerity no man ever doubted. He was too, a natural leader of men, a man not afraid to assert his rights, nor to maintain them. He was a fine scholar, especially in Old Testament history and literature. He regarded the church as one, in all ages, and that of the new dispensation as but that of the old, in more mature state and more perfectly developed: he was well grounded in, and heartily adopted the Reformed theology. He was a man who loved and stuck to his friends, and required that they should stick to him, and if he noticed signs of failure, his unequalled powers of sarcasm were put to the proof and they did not often fail to effect the result that he desired. They either brought men back to his side and to sense of duty, or drove them away, and he did not much care which, for he preferred an open enemy to a lukewarm friend, and would rather fight against one who came boldly out to meet him, than with one, for an ally, who skulked and tried to keep out of danger. He was a friend to be beloved and an enemy to be feared, an upright, downright sort of man, whose position all men knew, and knew too that he would fight for it, and in most cases it was the part of prudence to let him alone. He was not a safe man to trifle with, but was ready always for peace or for war, to loye you, or to fight you. He was not a man to go where he was not wanted, and certainly not one to leave a place in which he had rights. But withal he was a most genial, pleasant, approachable man, to whom little children would confidently go, certain of a pleasant welcome. He was a capital conversationalist, not afraid to laugh, when things were to be laughed at, ready also to mourn with those who mourned and with much skill to comfort the afflicted. He was always a very strong man and gave the impression to those who frequently saw him, of a man who had a great deal more strength in reserve, than that which in any case he found it ever necessary to use. He died at the house of his son, J. M. Crothers, in Oswego, Illinois, where he had gone on a visit; he died suddenly, on Sabbath evening, July 20th, 1856. "On the 23d of July, his remains were brought to Greenfield, and with great lamenta-

tion committed to the grave, to await the resurrection of the Just.'

At Bainbridge, April 21st and 22nd, 1857, the Rev. John Wiseman was received from the Presbytery of Cincinnati; also, to the care of Presbytery, Wm. S. Livingston, a licentiate of the Presbytery of Zanesville. S. P. Dunham accepted a call from Bainbridge, and the second Tuesday of May, at two o'clock, was fixed as the time for his installation, John Wiseman to preside and charge the pastor, Dr. Stanton to preach and A. R. Naylor to give the charge to the people. N. M. Urmston was dismissed to the Presbytery of Iowa, S. C. Kerr to the care of the Presbytery of Des Moines, and R. C. Galbraith Jr. to the care of the Presbytery of Columbus; he was then preaching to the church of Lancaster. A call for H. S. Ustick from the church at Hamilton, Ohio, was put into his hands, and having signified his willingness to accept it, he was dismissed to the care of the Presbytery of Oxford. Mr. Ustick was ordained and installed, at Hamilton, in May, the next month after he had been dismissed to the Oxford Presbytery. On the 31st day of October, in the same year, he died, having been attacked, in September, with typhoid fever. I knew Mr. Ustick well; we were prepared for college together, at Salem Academy, graduated in the class of 1853, at Miami University, together, and were together in New Albany Seminary. He was born at Bloomingburgh, Ohio, September 9, 1832; at the early age of eleven years, he united with the church, at Bloomingburgh, and very early formed the intention of devoting himself to the ministry. He grew to be a handsome and most pleasant gentleman, beloved by all, and his early death was most sincerely mourned by a large circle of friends. He was an attractive speaker, with pleasing presence and persuasive manner, of more than ordinary ability, having all his powers well in hand, and, if he had been spared, would without doubt, have been most popular and useful in the church, a workman who would not have been ashamed.

At this (Bainbridge) Presbytery, Samuel Hibben was licensed. Mr. Hibben was born at Hillsborough, O., January 31, 1834, received into the church there, at the age of seventeen; prepared for college at Hillsborough, with that capital teacher, Dr. Sams, and after having spent some time at Hanover college, went to Miami University from which he was graduated in June, 1853. He took, as he deserved to take, the first honors of the class. In 1858, he graduated at Danville Theological Seminary. I remember how greatly moved my father, who was an elder in Presbytery when he was licensed, was in telling me about Mr. Hibben's sermon, preached as part of trial for

license; much more than he had been in hearing mine, but I did not wonder at it; and somehow I think he was proud of me for having been a classmate with such a man as Samuel Hibben. I know that I am proud of it yet. Mr. Hibben was taken under care of Presbytery at Chillicothe, April 17-18, 1854, and given "*An mors Christi vicarius sit?*" for exegesis, which with critical exercise on Rom. 3:25, popular lecture on Ps. 15, and popular sermon on John, 3:16, he delivered at the different succeeding meetings of Presbytery, and having passed all his examinations and attended Theological Seminary at Danville, Kentucky, he was licensed, at Bainbridge, Wednesday, April 22nd, 1857, and made stated supply at Mount Leigh and Eckmansville for six months. The Rev. Alexander Leadbetter, a member of the Presbytery of Connecticut was given leave to preach to the church of Marshall, at their request, for the same length of time. Presbytery also adopted some regulations in reference to supplying the vacancies—that every minister would be expected to spend one Sabbath, in missionary labor in the Presbytery, every six months. That every vacant church would be expected to take up a subscription for supplies and report to Presbytery, or to a committee of missions the amount; this to be increased by an annual collection from every church having a pastor or stated supply; the money thus collected, to be employed in supporting an itinerant missionary, or missionaries within our bounds. The salary of a missionary to be \$40 per month. If any vacant church should refuse to take up and report this subscription, Presbytery would regard that church as intimating a wish to furnish its own supplies and in that case would send it none. If necessary Presbytery would apply to the Board of Domestic Missions for aid in carrying out this scheme. Cynthiana and Sinking Spring churches obtained leave to employ the Rev. Job Broughton, for six months. The following was adopted: "Whereas we have heard, with pleasure, of the founding, by the Presbytery of Newcastle, of the "Ashmun Institute," expressly for the liberal education of our free colored population; and whereas we have heard of the happy location, congenial climate, religious influence, and gratuitous advantages it offers to colored young men for obtaining an education; Therefore, 1st. Resolved; That this Presbytery highly approve the general object of this Institute; 2nd. Resolved; That we have no hesitation in recommending it to the church for their patronage, and their cheerful and liberal co-operation in this work of faith and labor of love."

In Presbytery at Marshall, Sep. 1-2, 1857, the committee appointed to organize a church, at Leesburgh, reported that they

had done so and Peter Eckley an elder from that church, took his seat as a member of Presbytery; Alexander Leadbetter was received from the Presbytery of Connecticut. Mount Leigh and Eckmansville presented calls for Mr. Samuel Hibben, each for one-half of his time, which calls he was permitted to retain, for consideration. Cynthiana presented a call for Mr. Broughton, for half time, which he held. Leesburgh was given leave to employ Mr. Wm. S. Livingston until the next stated meeting. The Rev. E. McKinney was dismissed to the Presbytery of Whitewater. Mr. McKinney was born in Pennsylvania, graduated at Washington College, and was at Princeton Seminary one year, 1837, was missionary to the Indians, stated supply at Montgomery, and a teacher at Dunlapsville, Indiana. James Dunlap had leave to travel out of bounds. It was "Resolved; That Presbytery greatly regret that action of our General Assembly, by which they refused to hold any further intercourse with the Congregational bodies of New England, in correspondence with us, who have remonstrated with us on account of our connection with slavery, and that we highly approve of the conduct of Brother Lowes, our ministerial delegate to the Assembly, in opposing said action. Resolved; That we also greatly regret the declaration of our Assembly as recorded on page 44 of the Minutes, that the position of our church on the subject of slavery, needs no further explanation, while it is notorious that there is much diversity of opinion, both in the church and out of the church, as to what that opinion really is." "On motion it was Resolved; That these resolutions be transmitted to the 'Presbyterian of the West,' for publication, together with the fact that they were unanimously adopted." The Rev. John Wiseman accepted a call from Greenfield church, and Monday, Sep. 7th, was appointed for his installation, A. Leadbetter to preach, A. R. Naylor to charge the people and Wm. Gage to preside and charge the pastor. The committee to whom was referred the memorial from the church of Greenfield, (Wm. Gage, W. P. Eastman and James Stitt,) reported as follows, which was adopted: "We consider it inexpedient for the Presbytery to take any action at present on that part of the memorial which seeks to have the subject of slavery presented, (through the Synod.) to the General Assembly, because the next meeting of that body is to be at an extreme point, and consequently there will, in all probability, be but a small representation from Northern Presbyteries, and therefore a full expression of the views of the church could not be expected. Your committee, however, would present the following paper as expressive of our views, on other parts of said memorial: Whereas this Presbytery

believes it to be the duty of church judicatories, as well as individuals, to bear testimony, in every proper way, against all systems of moral wrong that may be established by human governments; therefore, 1st. Resolved; That we hereby approve of the action of the General Assembly of 1818, on the subject of Southern slavery, as a noble testimony against its injustice, and in favor of the righteous treatment of colored people. 2nd. Resolved; That so long as the church adheres to said testimony, we see no just ground for departing from her communion, even if the allegation be correct, that there are members of the body who dislike the action of the Assembly. 3rd. Resolved; That the modern doctrine, promulgated by some, that slavery as it exists, by law, in the Southern States, is righteous in principle, and of Divine appointment, is, in view of this Presbytery, wholly without support in the Word of God, and an outrage upon common sense. 4th. Resolved; That we do not intend to intimate, by the above, that it is our purpose to rest satisfied with the mere fact that our testimonies against slavery are not repealed; for it is our design to use all the proper and lawful means in our power, to give practical effect to our testimonies.”.

In Presbytery, at Hamilton, Ohio, during the Session of Synod, October 1, 1857, a call was presented, from Sinking Spring, for one-half the time of the Rev. Job Broughton, which together with the call from Cynthiana that he held, he accepted, and A. R. Naylor and S. J. Miller were appointed to install him at Cynthiana, and N. Williams and S. P. Dunham, at Sinking Spring, at such times as might be agreeable to the parties.

At Washington, April 6th and 8th, 1858, S. C. Kerr returned his certificate and gave reasons why he had not presented it to Des Moines Presbytery. Greenland was permitted to employ W. P. Eastman part of his time. Wm. Williams was licensed. He was a student of Salem Academy, and studied Theology, privately, under the direction of Dr. Samuel Steel. He was taken under the care of Presbytery, at Greenfield, April 15th and 16th, 1856, and given for his Latin exegesis, “*An Christus mortuus sit pro nobis et peccatis nostris?*” He afterward had, for critical exercise, John 2: 1-2, for lecture, 1st John 3:1-2, and for popular sermon Heb. 12:25, which he preached at Washington and was licensed, Wednesday, April 7th 1858. The Rev. James Dunlap was dismissed to the Presbytery of Columbus.

Mr. Dunlap was born near Ripley, Ohio, September 6, 1804. He graduated at the Ohio University, Athens, in 1829, and studied theology with the Rev. James Gilliland and Dr. S. Crothers, and as

we have seen was licensed and ordained, and worked in this Presbytery. In 1857 he removed with his family to Midway, Madison County, Ohio, where he remained eight years. He was not there employed as pastor, but was diligent, in his Master's cause, preaching in vacant churches and doing home missionary work; and as a result of his labors the Presbyterian Church at Midway was organized. In 1865 he, with his family, removed to Springfield, Ohio. Here he took great interest in a mission chapel, organized partly through his instrumentality, under the care of the First and Second churches. On the day of his death he wrote for about two hours; and was sitting up and dressed when the fatal attack of neuralgia of the heart came on, and he died at his home in Springfield, March 31, 1883. Though he had nearly reached four score years, he had felt but little of the feebleness of age, having enjoyed unusually good health, never having been confined to his bed, by sickness, although for a few weeks before his death, he had not felt quite as well as usual, and had several premonitory symptoms of the disease which so suddenly proved fatal. The following is from a history of the Mount Leigh Church published a few years ago, prepared by the Rev. Mr. Carson and Rev. Mr. Kerr. "In the year 1848, Rev. James Dunlap became the stated supply of the Mount Leigh Church. The church was small and struggling to sustain the ordinances of the Sanctuary; yet through the faithful labors of Mr. Dunlap and the cordial co-operation of the session, the church steadily grew in numbers. Peace and harmony prevailed, especially in the latter years of Mr. Dunlap's labors. The records show an increase of one hundred and ten members, during Mr. Dunlap's ministry of nine years."

In Presbytery at Mount Leigh, September 7th and 8th, 1858, W. P. Eastman was made stated supply at Greenland for part of his time. West Union and Manchester presented calls for Wm. Williams, which were put into his hands and held, for consideration. Mr. Livingston was made stated supply at Leesburgh, until the next stated meeting. Mr. Samuel Hibben having accepted the calls which had been presented him from Mount Leigh and Eckmansville preached his trial sermon for ordination, from Acts 18: 24-25, and was ordained and installed pastor, at Mount Leigh, Wednesday, September 8, 1858. Wm. Gage preached, Samuel Steel presided and gave the charge to the pastor, and J. Wiseman to the people. E. Grand Girard and N. Williams were appointed to install him at Eckmansville, Grand Girard to preach, preside and charge the pastor, and Williams to charge the people. Mr. Lowes was dismissed

to the Presbytery of Cincinnati. Isaac Jackson Cushman, a member of the church at Bloomingburgh, was licensed. He had been under the care of Presbytery since the meeting of Presbytery at Greenfield, April 5th and 6th, 1853. He read at the meeting succeeding an exegesis on "*Ego sum vitis, vos palmites,*" a critical exercise on Heb. 12: 1-2, a popular lecture on Heb. 6: 4-6, and a popular sermon on Gal. 6: 14, and was licensed September 8, 1858. The Revds. John Wiseman, H. S. Fullerton and R. W. Wilson, "The committee appointed to prepare a minute, in regard to Father Dickey's death, made a report which was adopted and is, as follows: Presbytery would record the following minute, in testimony of their affectionate remembrance of our departed brother in Christ, Rev. Wm. Dickey. Wm. Dickey was a native of South Carolina, but spent the greater part of his earlier life, in Southern Kentucky, where he united with the church, and was licensed to preach and ordained to the work of the ministry, by the Presbytery of Transylvania. In the year 1817, he removed to this state, and organized the church of Bloomingburgh, on the 22nd of November of that year. After forty years of faithful and eminently successful labors, as a pastor, he preached his last sermon, to the same church, on the 22nd of November 1857. He died, on the 5th of December, 1857, aged eighty-three years, lacking one day and was buried on the anniversary of his birth. His end was singularly calm and peaceful. Among his last words, he remarked that he chided himself, that although he knew that he was drawing very near to the solemn event of death, yet he could not feel alarmed. Death was stripped of its terrors; the grave was conquered."

Mr. Dickey was a peculiar man. If you did not look closely at him, and only took in the outline of the great landscape of his face, you might think him not much of a man, not much to look at certainly, but if you stopped to regard more closely that great mouth and thick, heavy nose, with expanded nostrils, and those eyes, set wide apart, like sparkling lakes, overshadowed by eyebrows, like forests, you could not help feeling that he was a man of weight and power. Those great features of his, too, you could not help seeing, had a most kindly expression, and if you but heard him speak you would see that whole, great face light up with a beauty that you would never forget. His preaching was peculiar. Sometimes he would stop, and stand, for quite a while, in utter silence; his right arm put behind him, from the elbow, crossing his back, he stood and swung from side to side and seemed to be looking for a thought, or for words to clothe it; and after you had seen him do this a few

times you would always, thereafter, be satisfied that he would find what he was looking for, at least what he found was always something that surprised and delighted you with its aptness. His was no groping of a blind man, but the intelligent reaching out after and laying hold upon, and lifting up, that so you could see it, of just the thing that he wanted to show you, and which he held up so in the light that you could not help seeing it. It was not the poverty of his resources that made him stop and hesitate; it was the very embarrassment of riches. Here were many things crowding for utterance; he could not say them all, and after he had said what he did choose to say, you were satisfied that he had chosen wisely; at least you could not see how he could have said anything better than this which thrilled through your whole being and moved you to tears, or nerved you to endurance, or, as blast of trumpet, summoned you to active performance of duty. He was a modest man, easily touched, of most tender sensibilities. It was not, however, always safe to presume too much on his forbearance. When he was old and feeble he preached once in a church that had a choir in the gallery, that sung with art and skill, and was accompanied, or led, by instruments of music. He announced and read a long hymn for the first one, and the choir took the liberty of singing only a part of it. For the second hymn he chose one that had but two verses, of four lines each, deliberately and reverently read it, and then lifted that great face and turned his innocent eyes up toward the choir, and with voice soft as velvet, said: "The choir will please sing all of this." No man ever doubted his religion; but it did not always turn out that, on a given occasion, he would say just what you expected from him, or indeed just what, to you, the case seemed to require. Once he was thrown from his buggy and rendered unconscious by the shock, and some persons, either seeing the accident, or discovering him lying in a stupor, carried him to the house of a parishioner who lived nearest to the scene of the accident, where he was taken to the spare room and laid in the visitors' bed. The report went out that he had been killed, and there was, of course, alarm, excitement and great sorrow. He came to himself after a time, but was still not able to go to his home, when the elders of the church, in a body, called upon him. One of them, who was a fine talker, one of the best, and who could have made most excellent and religious use of such an occurrence, after they had held some religious services, said to him: "Well, Father Dickey, you have been very near death. You were just at death's door and have been most mercifully restored, to go in and out before us, as we hope, for many years yet. When you came

out of the darkness and saw again the blessed light, what was your first thought?" The old man straightened himself, and, seeing that he was about to speak, a solemn hush came over the little assembly, and he began: "When I opened my eyes I saw that I was not at home. I looked about the room and saw the carpet, the chairs and everything handsome and in fine order. I looked over the bed and saw that all the bed-clothing was fresh and clean, the sheets looked white as snow, and then I thought—I wonder if, before I got into this nice bed, I washed my feet."

In Presbytery at South Salem, April 9-11, 1859, a meeting that began on Friday adjourned over the Sabbath and then began a session on Monday. S. C. Kerr was dismissed to the Presbytery of Columbus. Samuel Hibben was given leave to travel out of bounds, and A. Leadbetter was made stated supply at Wilmington for two-thirds of his time. Mr. Grand Girard introduced to the Presbytery Mr. Valentine Roudiez, who desired to be received as a licentiate. Recommendations concerning his standing were presented from ministerial brethren in France. Mr. Grand Girard and Mr. Druhot were appointed a committee to conduct his examination, which was approved, and Mr. Roudiez was received, and the French church had leave to employ him to preach to them until the next stated meeting. Resolutions were passed recommending Oxford Female College to the churches, for aid, and also that the Presbytery were in favor of the General Assembly, which was to meet in Indianapolis next month, taking the direction and control of the "Presbyterian Theological Seminary of the Northwest," and "that if a sum equal to the amount presented to the General Assembly of 1853, in behalf of establishing the Danville Seminary, shall be presented to the next Assembly for the Seminary of the Northwest, the said Assembly should select a suitable location, appoint Directors and a Faculty, and take any and all necessary measures to secure the opening of the institution, as early in the autumn of 1859 as the Directors and Faculty so appointed may deem advisable." The churches were also earnestly requested to take order for securing as large an amount of funds pledged for the said Seminary as may be practicable, and to send a statement of the amount, with the form in which the pledges were made, to the Stated Clerk, that so he could make a report to the Board of Directors before the meeting of the Assembly. The "American and Foreign Christian Union" was recommended to the confidence of the churches and the religious community generally.

In Presbytery at Greenfield, June 1st and 2d, 1859, the Rev.

McKnight Williamson was received from Hocking Presbytery. This was a special session "to consider the question, shall Presbytery accept the offer proposed to be made to it of Salem Academy by its trustees?—to receive Mr. Williamson and to dismiss the Rev. Samuel Hibben to the Presbytery of Peoria," which last, however, was not done at this meeting. It was "resolved that the offer of the trustees of Salem Academy, to transfer that institution to this Presbytery, be accepted, on condition that a deed for the property shall be made which shall be satisfactory to Presbytery." Some other resolutions were passed, relating to this matter, and Presbytery then adjourned to meet in Salem, June 28th, when the arrangements for the transfer of the Academy were completed. The old Board of Trustees, who made the transfer, were Wm. Gage, H. S. Fullerton, Samuel C. Hamilton, M. D., Satterfield Scott, Alexander McLean and Samuel Hitchcock. The new Board of Trustees, who had been appointed by the Presbytery, were Satterfield Scott, H. S. Fullerton, Wm. Gage, S. P. Dunham, Wm. Pinkerton, R. W. Wilson, John Wiseman, Wm. P. Eastman, R. L. Stanton, Hugh Bell, R. S. Douglas and A. W. Seymour. The Academy has been since, and still is, under the care of the Presbytery, and is doing good work in its field.

Mr. Hugh Bell was born at Circleville, O., January 31, 1815. He joined the church at that place about 1828, when the Rev. Wm. Burton, who in his infancy had baptized him, was pastor there; was elected and ordained elder in the Union church, May 25, 1855, and afterward, having removed to Chillicothe, was installed in the First church, Nov. 13, 1870. He was appointed trustee of Salem Academy at this time, and at the Synod of 1870, was appointed trustee of Wooster University, both of which offices he yet holds, and has attended faithfully to all their duties, never having failed in attendance upon any of the meetings of the Trustees at Wooster. He has attended sixty meetings of Presbytery, having been present many times more than any other elder. The same faithfulness has distinguished him in his attendance on the services of the church and the meetings of its session. In all his work in and for the church, he has been able and judicious, and shown himself to be a man of excellent judgment, as well as of most kindly spirit. I think that his record for attendance upon the meetings of Presbytery, is rarely equaled.

In Presbytery at West Union, Sep. 6-7, 1859, Rocky Spring and Cynthiana presented calls for the Rev. McKnight Williamson, Rocky Spring for one-half of his time, and Cynthiana for one-third. The Rocky Spring call was put into his hands, and that from Cynthiana



HUGH BELL.

Elder in First Presbyterian Church,  
CHILlicothe, O.



laid on the table until the next meeting. Wm. Williams accepted calls from West Union and Manchester, and 2nd Thess. 1:11-12, was assigned him for trial sermon, which he preached that evening, and was ordained Wednesday, Sep. 7, 1859, McKnight Williamson presided, Mr. Wiseman preached, Nathaniel Williams offered the ordaining prayer, Mr. Naylor gave the charge to the pastor and Dr. Stanton to the people. The Rev. J. A. I. Lowes, then of the Presbytery of Cincinnati, who was present as a corresponding member, was elected Principal of Salem Academy. The French church presented a call for Mr. Valentine Roudiez, which was laid on the table until the next meeting, and Mr. Grand Girard was requested to present Mr. Roudiez's papers to Synod. "A petition was presented from sundry persons, at New Holland, asking to be organized into a church; and Messrs. Fullerton, Gage, Wilson and Pinkerton, were appointed a committee to attend to this request, if the way be clear, at such time as may suit the people, and committee respectively." The Rev. S. P. Dunham who had been appointed to prepare a minute, on the death of Father Broughton, presented the following which was adopted: "This Presbytery is again called upon to record the death of another of their members, the Rev. Job Broughton, who departed this life, November 16, 1858, in the 67th year of his age. Mr. Broughton had been a preacher of the gospel for nearly forty years. That portion of his ministry, which was exercised within our bounds, was greatly blessed to the good of God's people, and the salvation of souls. He was a zealous and faithful minister of the gospel. To do good and to glorify God was the high aim of his life. His last sickness was short and severe. He met death with composure, and through the grace of Christ, was enabled to triumph over his last foe. May we be enabled to follow him, as he followed Christ, that we may at last share with him and all the redeemed, in the glory and blessedness that await all that love God." I have found out from other sources, that Mr. Broughton was born July 15, 1791, at Coatsheath, England. He studied for the ministry at Lutterworth, was licensed by an "Association of Independents," and labored as a missionary for seventeen years; his health declining, he left England and arrived in New York, in 1829, remaining there for two years, during which he was not engaged in the ministry; then he came to Ohio and was engaged, before he connected himself with this Presbytery, in farming and preaching to a Congregational church. The disease that caused his death was pleurisy. Presbytery also, at this session, adopted the following resolution, which would seem to show that now the Presbytery would have been

thankful for small favors: "Resolved; That the General Assembly, by its former approvals of the "Colonization Society," has at least shown that it was dissatisfied with the existence of slavery in our country, and that it was willing to use every practical means of checking the evils thereof; Presbytery cannot but regret, therefore, the failure, in the last Assembly, of an attempt to reaffirm their previous testimony in favor of the Colonization Society, especially as there is known to be a disposition, in some parts of the church, to annul all past testimonies against slavery; and this failure of the Assembly to reaffirm its former action, may seem to be a step in that direction." It would seem to me that the Presbytery, itself, had taken several steps "in that direction" since they took action on this subject in 1835. Mr. Fullerton presented the following resolutions which were adopted: 1st. Resolved; That the Presbytery greatly regrets the refusal of the last General Assembly, to elect as professors, in our North Western Seminary, any of the men who have been repeatedly elected as professors, by the ecclesiastical bodies within the field for the special benefit of which the Seminary was designed. 2nd. Resolved; That we regret this the more, because in the case of at least one of those elected to chairs, in the Seminary, the Synods of the North West had frequently expressed their unwillingness to give him a chair in their Seminary, by the election of one who has been considered as antipodal to him, in some views of Christian morality and church polity. 3rd. Resolved; That while the Presbytery cannot take any active part in sustaining the Seminary of the North West, as at present organized, and do not feel at liberty to advise our candidates, for the ministry, to place themselves under its influence and instructions, still we do not regard ourselves as bound to express any further disapprobation of the Assembly's action in the premises."

In meeting of Presbytery at Hillsborough, Sep. 29, 1859, during the Session of Synod, the Rev. J. A. I. Lowes was received from the Presbytery of Cincinnati. Valentine Roudiez accepted the call from the French Church, and Rom. 5:12, was given him as a text for trial sermon, for ordination. A committee was appointed to make arrangements for an effort to endow Salem Academy; nothing however was ever done, in this regard. "The Synod of Cincinnati were requested to take such action, as to secure a change, in the boundary line, between the Synods of Cincinnati and Ohio, so as to throw the town of New Holland into Chillicothe Presbytery, and Brother Wilson was appointed to bring the matter to the attention of Synod." McKnight Williamson having had the call, from Cynthiana, put into

his hands accepted it and the Rocky Spring call, and Messrs. Wiseman and Naylor were appointed to install him at Rocky Spring, and N. Williams and S. Steel to install him at Cynthiana. The pastoral relation between the Rev. Samuel Hibben and the churches of Mount Leigh and Eckmansville was dissolved, and Mr. Hibben was dismissed to the Presbytery of Peoria where he went to become pastor of the Second Church of Peoria, in which relation he remained for three years, when his failing health caused him to resign, which resignation was, with much regret, accepted, as he had given great satisfaction to all the people. He then became Chaplain of the Fourth Illinois Cavalry, hoping thus to serve his Master, and also to regain his health. This was in 1861-2, but his health was not permanently benefitted, and he died June 10, 1862. There was trouble in the French Church, in reference to Mr. Roudiez, and a meeting was appointed and held at Mowrytown, Dec. 6th and 7th, 1859. Things were not settled, however, and it was afterward determined, not to ordain, or install Mr. Roudiez at present, and at length it was reported in Presbytery at Greenfield, April, 1861, that Mr. Roudiez had joined another body, and his name was "removed from our minutes as a licentiate." At the meeting in Marshall, April 10-12, 1860, it was reported that a church had been organized at New Holland, "with nine members, and two elders." Mr. Wm. S. Livingston, a licentiate, was dismissed to the Presbytery of New Lisbon, and the Rev. John Caldwell, M. D., was received from the Presbytery of Cincinnati.

At South Salem May 1st and 2nd, 1860, Mr. Grand Girard was granted a certificate, so that he could travel out of bounds. Samuel Dickey Crothers was received as a candidate from the Presbytery of Transylvania, subjects: for exegesis, "*An sit Deus benevolens?*" critical exercise 1st Pet. 3: 18-22; lecture the 29th Psalm, and popular sermon Gal. 6:14, had been assigned him by the Presbytery from which he came, and at this time he passed all his parts of trial and was licensed May 2, 1860. Mr. Crothers was born at Greenfield, April 20, 1833, joined the church, at South Salem, on profession in 1853, prepared for college, at Salem Academy, attended college at Princeton, New Jersey, and Danville, Kentucky, graduating from Centre College in 1858, and at the Theological Seminary in Danville, after a three years course. In Presbytery at Red Oak, August 25th and 26th, 1860, the Rev. Herman Veith was received from the Presbytery of Hudson. Mr. Veith labored among the German people, in Portsmouth.

In 1859, the Old School Church had 2,577 ministers, 3,487

churches, and received on profession 23,945, and had communicants 279,630. The New School had 1,545 ministers, 1,542 churches, and received on profession 10,705 and had communicants 137,990.

## CHAPTER VIII.

At the close of 1860, there were in the Presbytery Pastors: Wm. P. Eastman, at Union and supplying Greenland; R. W. Wilson at Bloomingburg; John Wiseman at Greenfield; McKnight Williamson at Rocky Spring and Cynthiana, and supplying Marshall one-fourth of the time; Samuel Steel D. D. at Hillsborough; Robert L. Stanton D. D. at Chillicothe; E. Grand Girard at Red Oak; Wm. Williams at West Union and Manchester; Wm. Gage at Concord; A. R. Naylor at Pisgah; H. S. Fullerton at South Salem; S. J. Miller at Washington; Nathaniel Williams at New Market, and supplying Mount Leigh; and S. P. Dunham at Bainbridge. J. A. I. Lowes was principal at Salem Academy; Valentine Roudiez was in trouble at the French Church; and, since April, 1860, J. Caldwell was supplying the church at Eckmansville; A. Leadbetter was at Wilmington, and Herman Veith was preaching to the German people at Portsmouth.

In Presbytery at Greenfield, April 2-4, 1861, I. J. Cushman licentiate, was dismissed to the care of the Presbytery of Cincinnati. Mr. Cushman was born in Monongahela county, West Virginia, near Morgantown, September 19, 1830. He was brought up in Fayette county, Ohio, where he came with an uncle when five or six years old. He prepared for college at Salem Academy, and graduated from Miami University with the class of 1858, and the same year accepted the principalship of Salem Academy. November 30, 1860, he accepted a call from the Bethel church in the Presbytery of Cincinnati and continued pastor of that church until his death, August 26, 1881. He was an earnest Presbyterian, a faithful and beloved pastor, whose loss was greatly lamented. John Fallis, a member of Hillsborough Church, who had been taken under our care as a candidate for licensure at South Salem, May 1st and 2nd, 1860, was dismissed to the care of the Presbytery of Transylvania. Samuel Cromwell, an elder in the Wilmington Church, in whose christian character and faithfulness the Presbytery had confidence, at his request, was permitted to cease acting as an elder, in that church. Leave was granted the French church to employ Mr. Grand Girard, for part of his time, provided satisfactory arrangements could be made with him and the Red Oak church. The committee that had been appointed to organize a church at Winchester, (Messrs. Steel, Williams and Caldwell, ministers, and Samuel Hibben and Wm. John, elders,) reported that they had organized a church there, with twenty-three members, and that

Andrew Ray and Harvey A. Darlington were elected and ordained ruling elders. The name of the church was the "First Presbyterian Church of Winchester." Mount Leigh and Winchester had leave to procure their own supplies, until the next stated meeting. McKnight Williamson was appointed stated supply at Marshall, for one-fourth of his time, until the next stated meeting. The committee to inquire into the expediency of preparing and publishing a history of the Presbytery of Chillicothe, reported progress, and were continued, but it would appear that they did not continue long enough in that laudable and delightful business. The following was also adopted:

*"To the General Assembly of the Presbyterian Church to meet in Philadelphia, on the third Thursday of May, 1861:"*

DEAR BRETHREN; It seems probable from statements made, in our public papers, that Rev. N. S. Rice D. D., will, at your meeting, resign his place, in the Theological Seminary of the North West. If this resignation should be made and accepted, we would request you to elect, in his place, Rev. E. D. MacMaster D. D. We believe that his habits of study, his pre-eminent qualifications for the chair likely to be vacated, and the feelings and wishes of the North West, all conspire to render our request reasonable and proper." The following was also adopted: "The committee to whom was referred the memorial of the session of the Red Oak Church, submit the following for the adoption of Presbytery: The Presbytery had no intention of treating the former memorial of the Session, in an 'uncourteous and unchristian manner,' or to 'set it under the table,' but took no action on the memorial further than to refer it to a committee, simply because the committee, inadvertently, failed to submit any action for their adoption. The Presbytery would further declare that their opposition to American Slavery has not diminished in the slightest degree, but has rather been increased and confirmed, by the developments of the nature and tendencies of that system which have been made in the current events of the present day. Presbytery still regard it as 'a blot on our holy religion,' as utterly irreconcileable with the law of God, and the principles of the gospel, and as furnishing a just ground of reproach to our church and nation. We therefore feel more than ever disposed to use our 'honest, earnest and unwearied endeavors,' by all lawful and judicious means, to effect its abolition." Rebert B. Herron and Thomas Fullerton were licensed. Mr. Herron was taken under care at South Salem and given "*Nonne mors Christi vicarius sit?*" for an exegesis, and Romans 8: 19-23, for critical exercise, and afterward Psalm 23,

for popular lecture, and John 3: 16, for popular sermon. Having passed all his parts of trial, he was licensed Wednesday, April 3, 1861.

Mr. Herron was born October 15, 1834, near Hillsborough, Ohio, united with the Presbyterian Church at Hanover, Indiana, in 1853, graduated at Hanover College, 1856, attended Danville Seminary; was ordained, as evangelist, at Winchester, Adams County, Ohio, Wednesday, June 4, 1862; was stated supply at West Union and Manchester 18 months, became chaplain of the 14th Kentucky, V. I. At Chattanooga, Tenn., while in charge of the hospital, contracted illness which made him an inmate of the hospital for three months; resigned his commission at Nashville Tennessee, October 19, 1864; was stated supply at Pleasant Ridge, Presbytery of Cincinnati, Jan. 1, 1865, to Dec. 31; from Jan. 1, 1866, to the fall of 1880, supplied as pastor elect, Williamsburg, Clermont County, Ohio; was called to the churches of Danville and White Lick, Presbytery of Indianapolis, and took charge of them in the beginning of 1871, and remained in that Presbytery until in the early winter of 1877, then was called to Montezuma, in Presbytery of Iowa city, where he was pastor for nearly six years; from Aug. 1882, to the fall of 1885, supplied the First Church, Independence, Kansas, when on account of ill health he resigned. For two years, as his health permitted, he did general and evangelistic work, and then was called to the churches of Fredonia and New Albany, Kansas, of which churches he is still pastor. He has received between five and six hundred into the church on profession and by certificate, and five active and useful ministers, now in the work, "were under the moulding and directing influence of his ministry."

Thomas Fullerton was born at Chillicothe, Nov. 16, 1834, joined the church at South Salem, in 1849, prepared for college at Salem Academy, and entered the junior class, of Miami University, and graduated in the class of 1853. He studied and practiced law, at Columbus, Ohio, for a time, and then at Peoria, Illinois, when he determined to enter the ministry; studied Theology at Princeton Theological Seminary, was taken under care of Presbytery at this meeting, and read an exegesis on "*An Christus vere Deus?*" a critical exercise on Col. 11:16, delivered a popular lecture on Deut. 33:26-29, popular sermon on 1st Peter, 1:8, and was licensed at Greenfield, Wednesday, April 3rd, 1861.

At South Salem, April 30 and May 1st, 1861, The Rev. Nathan S. Smith was received, after examination, from the Methodist Protestant church, and took his seat as a member of Presbytery. The Presbytery prepared and sent the following:

*From the Presbytery of Chillicothe, in session at South Salem April, 1861, to the General Assembly of the Presbyterian Church, to be held in Philadelphia on the third Thursday of May, 1861:*

"FATHERS AND BRETHREN—Inasmuch as we have reason to believe, from published sermons and other publications, issued by ministers in connection with our church, that many, even of our own ministers and members, regard the action of the Assembly of 1818, on the subject of American slavery, as virtually repealed by the action of 1845, and whereas, this view of the matter has been publicly endorsed in one of our Southern Synods, and given as a reason for not repudiating your testimonies, and declining your jurisdiction; We do, therefore, most earnestly, yet respectfully, beseech your venerable body to vindicate the truth which our beloved church has so nobly asserted, on this subject of slavery, from the beginning, by some explicit declaration, showing that you still believe and teach the sentiments uttered in 1818, and urging upon ministers and sessions to give careful heed to the admonitions of that deliverance."

At Union August 27th and 28th, 1861, McKnight Williamson was made stated supply at Marshall, for one-fourth of his time. The pastoral relation between Wm. Williams and the churches of West Union and Manchester was dissolved, and Mr. Williams was dismissed to the Presbytery of Schuyler, and the churches had leave to procure their own supplies. Samuel D. Crothers was made stated supply at Mount Leigh and Winchester, until the next stated meeting. Thomas Fullerton was granted leave to travel out of bounds. "The report of the committee on the minutes of the Assembly was taken up and adopted, and is as follows: The committee on the minutes of the Assembly report: 'In accordance with the action of the Assembly, Resolved; That Presbytery give all diligence to the duty of seeking out and encouraging young men of piety and promise, with reference to entering the ministry. Resolved; That it is the duty of the churches to support and patronize our Presbyterial Academy, and that Presbytery devise some means of calling attention to the subject. Resolved; That Presbytery cordially endorse the resolutions of the last General Assembly, upon the state of the country, and commend the noble sentiments, therein expressed, to the careful and prayerful consideration of all our members. Resolved; That Presbytery express their satisfaction with the action of the Assembly, in its review of the records of the Synod of South Carolina. Also, in their answer returned to a memorial sent up by this body, on the subject of slavery, which acts, taken together, are distinctly understood as

reaffirming the action of 1818, on the subject of American slavery; Resolved; That, in accordance with the injunction of the Assembly, Presbytery will give more special attention to the subject of Systematic Benevolence, within our bounds." This was the first time, for many years, that the Presbytery was satisfied with the action of the Assembly. It was, also, "resolved that Presbytery urge upon the churches, within our bounds, the duty of earnestly observing the day appointed by the President of these United States, as a day of fasting, humiliation and prayer, in reference to our existing national troubles." Norman Jones was taken under our care, as a licentiate, he having answered the constitutional questions propounded to candidates, affirmatively, Wednesday, August 28, 1861. Mr. Jones was born at Washington C. H., November 28, 1832. He united with the church, at South Salem, where he attended the Academy in preparation for college. He graduated at Dartmouth College in 1857, having entered the junior class, when he left Salem Academy. He studied theology at the Union Theological Seminary, in New York City, finishing the course there in 1860. Before graduating, he was examined by the Congregational Association of Brooklyn, and recommended, by that body, to the churches, which is equivalent to being licensed, and preached the summer after he had graduated, in the East. When he appeared in Presbytery, being a member of the Congregational church, he was, by direction of Presbytery, taken into the church of Union, by the session, and then received into the Presbytery as a licentiate.

At Greenfield, September 10th, 1861, it was "resolved that this Presbytery is highly gratified with the proclamation of Major General McClellan, enjoining the observance of the Sabbath upon the armies under his command; that we express our gratitude to God for His favor in disposing him thus to respect His law; and that, in this, we see additional encouragement to pray earnestly and hope confidently for the success of our armies, in their efforts to preserve our highly favored Government from destruction, by a most wicked rebellion.

At Hillsborough, April 1st and 2d, 1862, George H. Fullerton, a licentiate, was received to our care, from the Presbytery of Alleghany City. Wm. Coleman and George T. Crissman were licensed. They had been taken under care of Presbytery at Union, August 27th and 28th, 1861, from the Presbytery of Alleghany City, in whose care they had been while attending seminary at Alleghany, and, as it appears, had been assigned subjects for Latin exegeses and critical exercises. When received they were given, Mr. Coleman, Romans 5: 1-5, for

popular lecture, and Romans 5: 6, for popular sermon; and Mr. Crissman, 2nd Corinthians, 6: 14-18, for popular lecture, and 2nd Corinthians, 7: 1, for popular sermon. These, together with each a Latin exegesis and critical exercise, were all delivered, and they were licensed, Wednesday, April 2d, 1862. Norman Jones, licentiate, was dismissed to the care of the Presbytery of Miami. The Rev. N. S. Smith was, also, dismissed to the same Presbytery.

At Winchester, Wednesday, June 4th, 1862, Samuel D. Crothers was ordained and installed pastor of the churches of Winchester and Mount Leigh, and Robert B. Herron was ordained as an evangelist. Mr. Crothers' trial sermon, for ordination, was from 1st Timothy, 3: 15. Mr. Herron's was from Romans, 8: 28. Dr. Stanton preached the ordination sermon, from 2nd Timothy, 1: 9-10, Mr. Wiseman proposed the questions and offered the ordaining prayer, McKnight Williamson delivered the charge to the two brethren, and Dr. Steel to the people of Winchester and Mount Leigh. John Barrett was licensed. Mr. Barrett was born near New Market, Sept. 5th, 1832, and joined the church at that place, in his seventeenth year. He prepared for college at Salem Academy, and graduated at Miami University, with the class of 1860. He studied theology at Alleghany Seminary. He was received under the care of the Presbytery of Chillicothe, at Union, September 27th and 28th, 1861, from the Presbytery of Alleghany City, under whose care he had been, while a student at the Seminary, and was assigned, for lecture, 2nd Cor. 5: 18-19; for popular sermon, 2nd Cor. 5: 20. He passed all the parts of trial, (his subjects for Latin exegesis and critical exercise are not given, as they appear to have been assigned him by the other Presbytery,) and was licensed Wednesday, June 4th, 1862.

At Pisgah, August 26 and 27, 1862, Wm. Coleman, having been appointed Chaplain of the 117th Regiment O. V. I., mustered into the service of the United States, was ordained as an evangelist. His trial sermon was from Mat. 9: 28; Samuel D. Crothers preached, Dr. Stanton presided and Mr. Wiseman gave the charge to the newly ordained minister. The Rev. John Caldwell was dismissed to the Presbytery of Cincinnati. The relation between Nathaniel Williams and the church of New Market was dissolved and he was dismissed to the Presbytery of Palestine. Dr. Stanton having been elected to a professorship, in Danville Seminary, the relation between him and the First Church of Chillicothe was dissolved, to take effect in September; he was also granted a certificate to the Presbytery of Transylvania, and resigned his office of Stated Clerk, to which office Mr. Lowes was elected. The following paper

was adopted: "Whereas this Presbytery has shown itself the friend of the oppressed, and as American slavery lies at the foundation, and is the principal cause of the present troubles, which distract, and should humble our nation, therefore, Resolved; 1st. That we can but rejoice in the growing and healthy public sentiment, in the loyal and border States, in the more harmonious views, in the different denominations of Christians, especially in our branch of the church, against the system. Resolved; 2nd. That the spiritual and eternal interests of these slaves made free, in the District of Columbia, by an act of Congress, and those made so in the course of the war, and which are found collected, in several localities, should demand the attention of all benevolent and Christian people, and therefore demand the attention of the churches under our care. Resolved; 3rd. That our several churches be requested to take up collections, on their behalf, and send the amount thus raised, to the American Tract Society, or to such society as may be engaged in the work of teaching, and preaching to them the everlasting gospel of Christ." The committee, on the minutes of the General Assembly, reported the following which was unanimously adopted: "1st. On correspondence: Resolved; That Presbytery is highly gratified that the Assembly has instituted a friendly correspondence with the New School, and the United Presbyterian churches, and the Presbyterian church of Ireland. This indicates, we trust, a drawing together of the different branches of the Presbyterian family, and the approach of the time when they shall be one in spirit and in outward organization. 2nd. On the state of the country: Resolved; That we take pleasure in recording our hearty endorsement of the Assembly's expression of attachment to the Federal Union, and loyalty to the Federal Government, and of the rebuke administered by it, to treason and rebellion in our land. This second deliverance places our church unmistakably upon record, as a worthy successor of the loyal old Presbyterian church of 1776."

At South Salem, April 7th and 8th, 1863, the church of Leesburgh was dissolved, and the only remaining elder directed to dismiss the members to Hillsborough, or to such other churches as they may desire, and place the records of the church in the hands of the Stated Clerk. McKnight Williamson was permitted to supply Marshall, part of the time, until the next stated meeting. R. C. Galbraith, Jr., and W. G. Hillman obtained leave to labor in our bounds, until the next stated meeting, and did so labor, Galbraith at Greenland, and Hillman, in the First Church, Chillicothe. Eckmansville presented a call to S. D. Crothers for one-half of his time, which he

accepted, the churches that he was serving consenting to the arrangement, and the first Wednesday of June was appointed for his installation, E. Grand Girard to preach, Dr. Steel to preside and give the charge to the pastor and S. P. Dunham to the people. George H. Fullerton, licentiate under the care of Presbytery, was dismissed to the care of the Presbytery of Columbus. The Rev. George Humphrey Fullerton, D. D., was born at Bloomingburgh, Fayette county, Ohio, February 27th, 1838, united with the church, at South Salem, February 23rd, 1851, prepared for College, at Salem Academy, graduated at Miami University with the class of 1858, was two years at Alleghany, and one at Princeton, 1858-1861, was taken under care of the Presbytery of Alleghany City, September, 1858, and licensed by that Presbytery, April 21st, 1860. He spent the vacation after licensure preaching at Greenupsburgh and Greenup Union, Kentucky. He preached for about four months, after leaving the Theological Seminary, at South Charleston, Clark county, Ohio, was chaplain of the First Regiment of Ohio Volunteer Infantry mustered into the service of the United States from October, 1861, to October, 1862. He preached at Lancaster, Ohio, from December 14th, 1862, to October 1st, 1864, and during this ministry was ordained and installed by the Presbytery of Columbus, May 4th, 1863; preached at Sandusky, Ohio, from October 2d, 1864, to November 3d, 1867; at Lane Seminary church from November 17th, 1867, to November 29, 1874; at Springfield, Illinois, from December 17th, 1874, to June 29th, 1879; at Walnut Hills church, Cincinnati, Ohio, from August 19th, 1879, to October 10th, 1886, and began his ministry at the Second Presbyterian church, Springfield, Ohio, November 7, 1886, where he is now pastor.

The pastoral relation between the Rev. A. R. Naylor and the Pisgah church was dissolved; also that between the Rev. John Wiseman and the Greenfield church, to take effect the first of July. It was recommended to the churches that they observe Thursday, April 30, appointed by the President of the United States, for fasting and prayer. Samuel M. Crissman, a member of the Red Oak church, was licensed. He had been received as a candidate, at Union, August 7th and 28th, 1861, and had, in the meantime, read an exegesis on, "*Mors Christi vicarius est*," a critical exercise on John 21: 15-17, and delivered a popular lecture on Rom. 12: 1-2 and a popular sermon on 2nd Cor. 5: 21, and was licensed, at Salem, Wednesday, April 8, 1863. In Presbytery, at Washington C. H., Sep. 1st and 2nd, 1863, the Rev. A. R. Naylor was dismissed to the Presbytery of Saline, and S. M. Crissman to the care of the Presbytery of Peoria. Arthur

R. Naylor was born in Harrison County, Kentucky, Dec. 20, 1812, graduated at Miami University, 1841; studied theology at Associate Reformed Seminary, Oxford, O., licensed by Oxford Presbytery, April, 1842, ordained by Presbytery of Cincinnati, 1844, preached at Reading, Feesburg and Ebenezer; pastor at Pisgah, Ross County, Ohio, 1855 to 1863; stated supply in Indiana nine years, in Illinois, four years; pioneer missionary in Kansas eight years and is now Hon. Retired. His address, in the Minutes, is Wichita, Kan., where his son Prof. Jas. M. Naylor is principal of a large and flourishing Academy.

N. M. Urmston was made stated supply at New Market, he had been received again into Presbytery, at this meeting, from the Presbytery of Wyacunda. John Barrett accepted a call from Pisgah, and Wednesday September 17, at 11 o'clock A. M., was appointed for his ordination and installation. Eph. 11:8, was given him as a text for his trial sermon and W. G. Hillman was appointed to preach, S. P. Dunham to preside and make the ordaining prayer, R. W. Wilson to give charge to the pastor and R. C. Galbraith, Jr., to the people. Chillicothe, Greenfield and Salem had leave to procure their own supplies. W. G. Hillman was received from the Presbytery of Logansport. Mr. Hillman had been supplying the First church of Chillicothe and continued to do so, while he remained in the Presbytery. R. C. Galbraith, Jr., was received from the Presbytery of Columbus; since he had been dismissed, to the care of that Presbytery he had preached to the church at Lancaster, Ohio; after supplying them, for a time, he had been ordained and installed by the Presbytery of Columbus, June 9, 1857; for four years of the time, he had been chaplain at the State Reform Farm, preaching there every Sabbath afternoon. He was also commissioned chaplain of the Third Brigade, First Division Ohio Volunteers, mustered into the service of the United States, and served as chaplain at Camp Dennison, and in West Virginia; his commission is dated May 10, 1861; he was in the service but four months. His pastoral relation with the Lancaster church was dissolved October 8th, 1862. Presbytery adopted the following: "On the state of the country: Resolved; That this Presbytery cordially approve of the papers adopted by the General Assembly on the state of the country, as professing undiminished loyalty to the Federal Government, and an earnest desire for the suppression of the rebellion; also as acknowledging our great sinfulness, as a people, owning the justice of God, in bringing this heavy calamity upon us, because of our national transgressions, and the need of our turning from them to God, by repentance and prayer, and of amending our ways that his wrath

may be turned away from us." The committee, (Lowes, Eastman and Wilson,) appointed to prepare a minute, with reference to the decease of Brothers Gage and Fullerton presented the following, which was adopted: "Since the last meeting of the Presbytery, our dear brothers, William Gage and H. S. Fullerton have ceased from their earthly labors, and have entered into the rest of their Lord; the former on the ninth of July, and the latter on the seventeenth of August last. These brethren had been pastors of churches within our bounds, each for about one-third of a century, and at the time of their death still sustained this relation, the former having been pastor of the church of Concord thirty-two years, and the latter pastor of the church of Salem twenty-six years. Their most earnest wish was that they might die with their people. Their wish was gratified. The praise of these brethren is in all the churches. They rest from their labors and their works do follow them. To this dispensation of God's providence and grace we bow, with humble submission. He doeth all things well. What is our loss is their infinite gain, and yet our tears must flow at the many precious memories which cluster around these brethren. We feel our bereavement. And while we are sure that the great Head of the church, will raise up others, to take their place in the work of the ministry, we, who have been so long associated with them, feel that very tender ties have been severed, and that links which bound us to earth now bind us to heaven, and that as very dear friends have been taken from us, we should be drawn nearer to that friend that sticketh closer than a brother. May God grant us grace to follow in the steps of these brethren, as they followed Christ."

Wm. Gage was born in Salem, Massachusetts, Nov. 16, 1799, the same year in which the Presbytery was organized. He joined the church in South Reading, when about nineteen years of age, prepared for college, in Bradford and at Philips Academy, entered college at Amherst, in 1824, and graduated in 1828, when he immediately entered the Theological Seminary at Andover, and after having been there three years, graduated in 1831. He was licensed, in April, 1831, by the "Congregational Association of Andover," during his last year in the Seminary. He received a commission, from the "American Home Missionary Society," to labor in the West, and set out for his chosen field of labor, having probably but a vague idea of what he should find, or of what his work would be, but impelled by that "hungering for the horizon", which, while it leads many toward the setting sun, to find the gold piled

up there, for men of adventure and enterprise, does also lead some to press forward to find work that will enrich them forever, and whose reward, while it has much of sweetness, even here, is found in full excellency, in the world to which he, who, in the strength of his youth, journeyed to the far West with high ambition and much hope, has gone, with an assurance of everlasting blessedness, having planted in the soil of the churches to which he ministered, soil often watered with his tears, seeds that will grow and wave in golden beauty, and bring forth for his enrichment, perennial harvest; to where the earthen cup of simple water, given in Christ's name, comes back to the giver, a golden cup, with jewels encrusted, filled for his drinking, with the wine of God's love. On his way West, he stopped in New York city and connected himself with the Third Presbytery of New York, by which he was ordained as an evangelist, and dismissed to our Presbytery, into which he was received in January, 1832. He preached, as we have seen, at Concord and Pisgah, the relation with Pisgah being dissolved in 1855, and at Concord, by his death. It is said, in his memoir, in Wilson's Almanac, that "such was his punctuality that though his constitution was never robust, and though the church of Pisgah was eight miles distant from his residence in the bounds of Concord, yet, with two exceptions, during the twenty-four years that he ministered to that church, he never failed to fulfill his Sabbath appointments." He was pastor at Concord some years longer, and during all these years, he kept the church well informed, in all the general movements for good and blessing. The temperance cause found in him, a warm friend. He was also, from the first, an earnest advocate of anti-slavery principles, and kept the churches well informed in all the movements for human freedom. I well remember his talks before sermon, on Temperance, Anti-Slavery, etc., and the accounts that he gave of the meetings of Presbytery and Synod. He was descended from the Puritans, and many of the traits of that people were strongly marked in him. In his theology, he was thoroughly Old School. In his feelings he was New School. Although living so long in this state, he never became acclimated, he was always a New Englander. The ways and manners and pronunciation of the East clung to him. He made but little of Christmas, but Thanksgiving day was the one day of the year that, to him, was clothed in royal purple; to it he looked forward with eager anticipation, and when it came he thoroughly enjoyed it. His gestures and all his ways were foreign to this part of the country, but none of them were offensive. He did not hate you, or treat you badly, he even

loved you none the less, because you were not born in Massachusetts, but he could scarcely keep from pitying you, and possibly showed you extra kindness because of his compassion. In my infancy his hand sprinkled upon my face the waters of baptism, and later broke for me the bread of my first communion, and was laid upon my head in my ordination, and during all the intervening years. I had been receiving instruction from him, and I cannot but kindly and lovingly remember him. He was naturally a very modest, and I think, in some respects, a timid man, but he had always the courage of his convictions, and was ready to stand boldly upon what, after conscientious examination, seemed to him the side of justice and right. The question with him was not, what is most popular? or what will be most immediately profitable? but, what is right? what is in accordance with God's law? He was remarkably well informed, on all subjects. I think I never knew a man whose information was so general. He read on all subjects, and had a tenacious memory, and, I think, a kind of system by which he recalled things. I have often asked him questions, and about many things, and never failed to get the information that I sought, though sometimes he would talk a long time before he came to the particular thing about which I had inquired. He talked easily, fluently, and always correctly, never forgetting his grammar. His words and ideas flowed in a continual stream, as from an ever full fountain. I do not think he was ever at a loss for something to say, and yet I do not think I ever knew a man, to whose sermons an extra amount of study added more. He was always conscientious in his preparation for preaching, but sometimes when he had wrought, and re-wrought his sermons, they came, with every word polished, and every thought clear and well defined, and were, in their composition, models of literary finish, and elegance of diction, and these, delivered with such wealth of feeling, that his utterance was half choked, tremulous, and sometimes for a moment suspended, until he could control his emotions, with no noise or bluster, but with that quietness that comes when feelings are too intense for noise and clamor, every word warm with passion, and wet with tears, could not but have effect for good upon all who heard them. He succeeded Mr. James H. Dickey, and, knowing what a man he was, he held him in great veneration and strove, and successfully, to nourish what he had planted, while he was himself sowing the same seed. A frequent expression of his, in preaching, and used to clinch the nails that he had driven, was, "That is the doctrine which Brother Dickey preached, and which I try to preach." And so he did his work and went to meet his rewarding Lord.

Hugh Stewart Fullerton was born near Greencastle, Pennsylvania, February 6, 1805. He was descended from that Scotch-Irish stock that did and suffered so much for Christ and human freedom, and, transplanted to this country, has furnished so many men of mark, in all departments; and of that descent he was proud. He lived, while a boy, in Carlisle, Pennsylvania, on a farm, in Orange county, New York, and in the city of Baltimore, whence, his father having been unsuccessful in a business venture, the family removed to Fayette county, Ohio, in 1815. He made public profession of his faith, in Bloomingburgh church, when quite a youth, and soon afterward taught a school in Frankfort. At that time Sunday-schools were being established, and the good people thought that they should have one organized in that village, and Mr. Fullerton then, as always, interested in every good work, was ready to do what he could to make the enterprise a success. A meeting was called, and a number of persons attended to talk the matter over, among others Mr. Fullerton and my father. After deliberation and consultation, they all came to the conclusion that there was no man among them so well qualified for superintendent as "Granddaddy Somersett," a man universally respected and the most religious man in the town. The old man accepted the office. Then they began to choose teachers, when the new superintendent said that they would have two teachers to each class, so that any pleasant Sunday, if one of the teachers wanted to go hunting, the school work would not be interfered with. This seemed so reasonable a proposition that they all fell in with it. Then the superintendent put on his glasses, and taking a Testament in his hand, said that they must each read a few verses, and he would assign them to their classes, giving to each class two who read most alike, so that the scholars should not be confused by having teachers whose reading was different. Then he handed another Testament to Mr. Fullerton, and said he would begin with him. Not expecting such an ordeal, as Mr. Fullerton said when he told the story, and seeing the old man looking so wise, he became confused and so embarrassed, in the august presence, that he read so that he supposed no one understood what he said. The old man called on my father to read next, and as he had recently come from Ireland, and had not yet got the brogue from his tongue, his reading was also hard to be understood. But the superintendent was delighted, and said that he had never heard two men read so much alike; so they were assigned to one class. He did not say whether either of them ever availed themselves of the hunting privilege. Mr. Fullerton attended college, at the Ohio University,

Dr. Wilson being, at the time, president of the institution. He studied theology under the direction of Dr. Crothers, whom he always held in highest esteem, and who had for him warmest love and affection. Although he was, as we have seen, for a time pastor at Union and Chillicothe, the greater part of his ministerial life was spent in the service of the Salem church, and excellent service he gave them. Not satisfied with the ordinary work of a minister, he was foremost in every public enterprise, and no good work was done in the neighborhood that was not guided by his eye and helped by his hand. Not many such things were done there, the doing of which did not originate with him, and which, if he had not been there, would not have been done at all. The Academy, that has proved a blessing to many, and lifted up the whole neighborhood, was the product of his thought and work and prayer; and, as long as he lived, he carefully watched, and tended, and loved it. It was a vine of his planting, and to him it was a great delight when he saw fruit ripening upon it, or when the odor of its bloom filled the neighborhood with fragrance. His preaching, while full of instruction, was also most attractive in its style, and of that character that feels around men's hearts, and persuades them to holiness, and nerves them for duty. To many of the boys, who came from different parts of the surrounding country and from the neighboring counties, to become students of the Academy, his preaching was a revelation. They thought that they had never heard preaching before, and they were right—they never had heard such preaching as he gave them. Used, many of them, to formal disquisitions, that however excellent they might be, of their kind, and instructive to those who would patiently listen, and were able to understand the technical, theological words that were used, and had an idea, such as many of the excellent and solid elders and laymen, in that doctrinal age did have, of what supralapsarian and sublapsarian, and the five points meant, yet to these boys they were dry as dust. But here was a man alert, sprightly, who took hold of things, and so held them up that these boys and girls could see what they meant, and without pushing a whole system of theology, with all its rough points and fittings, down their throats at once, did, yet in quiet, pleasant, skillful manner, weave all the threads of doctrine through his discourse, and make its web, and then embroider and adorn it with fact and fancy, and make it glow with the golden luster of real, not simulated, feeling, until the whole system of the Calvinistic theology had become a garment beautifully fitting and adorning them, and which they were glad to put on and wear for all the remainder of their lives. It was inter-

esting to watch the new boys—many of them had been teaching school, and were men old enough to vote and work the roads, but still we called them boys—it was interesting to watch them, when they came listlessly into church and then had their attention caught, and fixed and held. I do not suppose they knew what it meant, but it was the involuntary admiration that men have for a work of genius, as distinguished from that which they force themselves to have for a work of talent, and which they imagine is the very highest excellence, until they do happen to see that which genius has wrought. Mr. Fullerton was a very hospitable man and his house was an exceedingly pleasant place to visit. I remember many delightful visits that I, a boy, made there, made pleasant, not only because of the nice times that I had with the children, but also of the kindness and pleasant condescension, to our capacity, of the head of the house I remember, too, especially, one great Christmas turkey, not only as brown and juicy, and cooked to a turn. it lay upon the smoking platter, upon the dinner table, around which we crowded and sat, with folded hands, while Mr. Fullerton reverently eraved God's blessing, and then what clatter of tongues arose while, with skillful use of the carving knife, he separated, for us, generous portions of the toothsome bird. There are no turkeys now so savory, so rich in juices, so delightful in solids. But I have also earlier recollections of the great bird, that he had skillfully fed and fattened, with bearded breast and feathers glittering in the sunlight, with metallic shades of black, and dark green, and deep golden bronze, and head hooded with scarlet. We boys looked upon it with admiring eyes and hungry desire, and then the evening before Christmas, we went out, Mr. Fullerton at the head of the little procession, to where the fowl was cooped, and carried it to the wood-house, where, with skill that showed he was not unaccustomed to such work, with one stroke of the axe, Mr. Fullerton severed its head from its body, and then looking upon it, as, beating its great wings, it turned and struggled in death, his tender sensibilities were aroused and, in almost the tone in which, in his sermons, he expressed pity for the unfortunate, he said, "Poor fellow! poor fellow! we have treated you badly." Things began to be almost too solemn for me, when Tom—I wonder if years and added dignity have made him forget how to say such things now—said, "I don't know, father; I think we have done all that could be done, for a turkey; we gave him benefit of clergy in his death."

Thursday, Sep. 17, 1863, the Rev. John Barrett was ordained and installed pastor of Pisgah church, At South Salem, Dec. 23, 1863,

the pastoral relation between the Rev. Samuel D. Crothers and the churches of Mount Leigh, Winchester and Eckmansville was dissolved.

In Presbytery, at Hillsborough, April 5-7, 1864, G. T. Crissman was dismissed to the care of the Presbytery of Rock River, and Thomas Fullerton to the Presbytery of Cincinnati. Mr. Crissman was born in Milroy, Pennsylvania, May 25, 1836, united with the Presbyterian church, at South Salem, October, 1856, was educated at Salem Academy and Miami University, graduating from the latter, July, 1860. After he was licensed, for some months he supplied Eckmansville, Belfast, Sinking Spring and Piketon. In March, 1863, he went to Portage City, Wisconsin, and supplied the church there, for a few months; was ordained by Rock River Presbytery, April 1864, and ministered to the church at Morrison, Illinois, for fifteen years. In September, 1879, he moved to Nebraska, and established the church at Kearney, and, February, 1883, was elected Synodical missionary, for the Synod of Nebraska, in which capacity he served until he accepted a call to the church at Hastings, Nebraska, in November, 1885, since which time he has been pastor of that church.

Mr. Fullerton had served as chaplain of the 17th Ohio Volunteer Infantry, mustered into the service of the United States, from September, 1861, to October, 1862. Then, after his father's death, he preached to the Salem Church, and continued his study of theology until the spring of 1864. In May, 1864, he was ordained and installed pastor of the First Church of Walnut Hills, by the Presbytery of Cincinnati. In November, 1866, he went to the First church of Springfield, Ohio. In 1870, he took the chair of Rhetoric and English Literature, in Wooster University. In October, 1872, he accepted a call to Park church, Erie, Pennsylvania, where he remained until September, 1884. Since which time his address has been, the Rev. Thomas Fullerton D. D., Pastor of the West street church, Georgetown, D. C. W. G. Hillman had leave to labor out of bounds. McKnight Williamson was made stated supply at Marshall. Wm. P. Eastman was now supplying Piketon, part of the time. R. C. Galbraith, Jr., accepted a call from Concord, and Wm. P. Eastman was appointed to preside and preach, J. A. I. Lowes to give the charge to the pastor and John Barrett to the people, at his installation, which was appointed for Saturday, June 18, and was then attended to. The following was adopted: "Whereas, the National government has promised protection to our missionaries, within our lines, in the Southern States, therefore, Resolved; That we earnestly recommend the Board of Domestic Missions to send as

many missionaries as practicable, to this field, giving special attention to the wants of the Freedmen, who are providentially thrown upon our hands."

At Eckmansville, May 10th and 11th, 1864, Mr. Eben Muse, who for a time had supplied Concord church, was received from the Presbytery of Ebenezer, as a licentiate, accepted calls from the churches of Mount Leigh and Eckmansville, and was assigned 2nd Cor. 4:7, for his trial sermon. He was ordained and installed pastor of Eckmansville, Wednesday, June 11, 1864. E. Grand Girard preached and presided, McKnight Williamson gave the charge to the pastor and John Barrett to the people. The Friday before the second Sabbath of June was appointed for his installation, at Mount Leigh, N. M. Urmston and Wm. Coleman to attend to it, arranging between themselves as to what part each should take.

In Presbytery at Greenfield, June 8, 1864, Alexander H. Young a licentiate of the Presbytery of Cincinnati, obtained leave to labor in our bounds.

At Manchester, August 30th and 31st, 1864, S. D. Crothers who had been supplying the Greenfield church since he had left Mount Leigh and Eckmansville, accepted a call from that church, and McKnight Williamson was appointed to preside and preach, J. A. I. Lowes to give the charge to the pastor and John Barrett to the people, at his installation, the time for which was to be fixed by the committee. This installation was delayed, however, because of some trouble in the settlement with Mr. Wiseman, the former pastor of the Greenfield church. Mr. Wiseman thought that the church was indebted to him some four hundred dollars, and the church, thinking that he had agreed to a reduction of salary, and holding his receipt in full, supposed that they had satisfied all just claims upon them, and the Presbytery held the same opinion as the church, but Mr. Wiseman, claimed that there had been no formal reduction in his salary, no congregational meeting in reference to it, and that the receipt was not "in full of all demands," but simply "in full;" which meant that the full amount of money, named in the receipt, had been received, and appealed to Synod from the decision of the Presbytery; and the Synod, taking his view of the situation, the church was directed to pay the claim, and did so. This delayed the presentation of the call to Mr. Crothers, and then his installation after he had accepted it, and so Mr. Crothers was not installed until in November, 1864, and when that time had come Dr. W. Biggs presided and preached in place of McKnight Williamson, who had been appointed. The Rev. Henry Weed Biggs was received,

at the Manchester meeting, from the Presbytery of West Virginia, and accepted a call from the First church of Chillicothe, and R. C. Galbraith, Jr., was appointed to preside and preach, W. P. Eastman to give the charge to the pastor, and S. D. Crothers, to the people, at his installation, which was fixed for Wednesday, Sep. 21, 1864, when the different members of the committee performed the parts assigned them. Henry Weed Biggs D. D. was born in Philadelphia, Pennsylvania, March 15, 1828, was taken into full membership in the First church at Cincinnati, to which city his father had removed to become a professor in Lane Seminary. He took his literary course in Cincinnati College, his theological at Princeton Seminary, a full course in each, was received under care of Presbytery of Cincinnati, June 1849, licensed by that Presbytery, June, 1851, ordained by the Presbytery of Crawfordsville, April 10, 1852. His first charge was a mission field, Lebanon, Hopewell and New Prospect churches, in Indiana, where he labored from October, 1851, to the spring of 1853. His second charge was Princeton, Indiana, from the spring of 1853, until January, 1855. July 6, 1855, he began to preach at Morgantown, West Virginia, where he continued until August 16, 1864.

For some reason the installation of Mr. Muse, at Mount Leigh, had been delayed, and Mr. Coleman was released from the committee, and Dr. Steel put in his place, and the time for his installation, was fixed for Monday, after the second Sabbath of September. Mr. Urmston was made stated supply at New Market, Brush Creek and Winchester. The Rev. John Wiseman was dismissed to the Presbytery of Whitewater. Mr. Wiseman was born in 1801, in Lanarkshire, Scotland, near Strathavan. He was educated at Glasgow University, finishing his literary career in 1824, taking the degree of A. M., and his theological course at "Divinity Hall," in the same Institution, under the direction of the celebrated Dr. Ralph Wardlaw, in 1827. He was licensed by the Congregational church, and ordained and installed, as co-pastor, with Dr Roby, of that church, in Manchester, England. Afterward he spent some time in Garliestown, in the South of Scotland, whence he removed to Wick, an important seaport town in the North of Scotland and was, for a number of years, pastor of the Congregational Church, in that place. Then he removed to Arundel, in the South of England; while there the disruption of the church of Scotland took place, and Mr. Wiseman united with the Free Church of Scotland, and took charge of St. Peter's Scotch church, in connection with that body, in the city of Liverpool. In 1850, he came to the United States. He first located



THE REV. H. W. BIGGS, D.D.  
Pastor of the First Presbyterian Church,  
CHILlicothe, O.



at Stonehouse Plains, New Jersey, as pastor of the Dutch Reformed church there. In 1853, he came to Ohio, and became pastor of the Presbyterian church, at Williamsburgh, in Clermont county. In the history of that county, it is said, "The Rev. John Wiseman was in charge of the Presbyterian church from 1853 to 1857, and was a man of great force of character." Then he came to our Presbytery and to the Greenfield church. Thence he removed to Rushville, Indiana, where he supplied the church until January, 1869, when he went, as stated supply, to Camden, Preble County, Ohio, remaining there nearly two years; then he went, as stated supply to the church, at Delhi, near Cincinnati, where he remained until April, 1873, when, on account of the infirmities of age, he was compelled to give up his work. He died, at the house of his son, Mr. G. E. Wiseman, in Danville, Kentucky, May 2, 1876. He was buried in Fern Cliff Cemetery, Springfield, Ohio. The pastor of the Rushville church says, "He served the church here, very acceptably, and he still has a warm place in the hearts of many of my people." The pastor at Delhi says, "His memory is still green and honored by all who knew him." Another writes, "I found him a very genial friend, a man of varied and extensive information, gifted with an extraordinary memory, well versed in theology, and an able and instructive preacher of the gospel. I visited him often, and always came away benefitted and refreshed." The Cincinnati Gazette, in a notice of his death, speaks of him as "a man of considerable learning, and a preacher of more than ordinary ability."

The following, on Slavery, the State of the Country, and the Freedmen was adopted: "This Presbytery would record their satisfaction that the General Assembly, of our church, have taken such ground, and so unanimously passed such action on the wicked system of American slavery, which has oppressed generations of our fellow men, whose bitter fruits have cursed our beloved land for so many years and which has culminated in the strenuous and base effort to rend in twain and destroy our government, bringing desolation and death into so many households, and all the miseries of a civil war. Therefore, we would express our gratitude to the great Head of the church, that our church now stands squarely upon the principles of human freedom, as taught in the blessed Word of God and which are in accordance with the spirit of our holy religion. We would also earnestly urge upon our people, not to slacken their efforts in the support of the government, in its efforts to overpower and break down the military and naval forces of the rebels now engaged in the misguided and wicked work of breaking up, if possible,

this government, to establish a separate and distinct one within the territorial limits of the United States, whose principal foundation stone is said to be ‘human bondage’ and whose special mission, it claims for itself, is to perpetuate it to future generations, and to extend it to other parts of our continent, hitherto consecrated to freedom and free labor. We feel also grateful that so many of these downtrodden and oppressed people, whose guilt with many is that God created them with a black skin, have already, through the chances of war, obtained their liberty; many of whom are doing, in various ways, good service in our country’s cause, and for the expectation, that through like chances, those who remain, in their chains, will be, in due time, liberated. In view of the fact that many of these people, being in a state of transition, from slavery to freedom, obtaining it in such a manner and at such a time, when the nation is convulsed, its industrial and commercial interests greatly deranged, especially where these people are mostly located, many must necessarily be dependent, for a time at least, upon the government, and upon the benevolence of a christian and philanthropic public. We therefore hail, with pleasure, the action of the late Assembly, establishing two committees, one East, the other West, to devote their time to furthering the temporal and spiritual interests of these Freedmen, and we would recommend, to all our churches, to sustain said committees, by their contributions.” Grand Girard and Lowes were the committee that prepared the above. A letter was received from the President of the Cincinnati branch of the U. S. Christian Commission and resolutions passed, approving the objects and commanding the work of that commission and recommending liberal contributions to it.

In Presbytery at South Salem, Nov. 9th and 10th, 1864, A. H. Young was received, from the Presbytery of Cincinnati, to the care of this Presbytery; he accepted a call, and was ordained and installed pastor of the church, at South Salem. His trial sermon was from Heb. 11:1. McKnight Williamson preached and presided, R. W. Wilson gave the charge to the pastor and S. J. Miller to the people. The ordination was Nov. 10, 1864.

In Presbytery at Rocky Spring, April 4th and 5th, 1865, the Rev. Robert B. Herron was dismissed to the Presbytery of Cincinnati. The Rev. Elijah Kuhns, of the Presbytery of Columbus, was now supplying the Wilmington church, where he labored for a year or more. I remember this Rocky Spring Presbytery, principally from the fact that Mr. Barrett and I were most hospitably entertained at the house of one of the members of the church and

were given a nice room, in which to stay, with a nice bed, in which we were expected to sleep, but in which we lay and talked for the greater part of the night. In the morning, with that politeness, which is natural to him, Mr. Barrett said to our host, "I trust our talking did not disturb you last night." "Oh no, I did not mind it," he replied, "but the old lady kept up an awful grumbling." Could it have been that our talk was the cause of the grumbling?

In Presbytery at South Salem, June 6th, 1865, S. M. Irwin, a member of Salem church, was licensed. He had been taken under care of Presbytery at Greenfield, June 8th, 1864, and had given him, for parts of trial, for exegesis, "*Quo modo peccator justificatus est?*" for critical exercise, Hebrews 7: 1-6; for popular lecture, Psalm 23, and for sermon, John 3: 16, all of which were delivered, and he was licensed, Tuesday, June 6th, 1865. He was appointed to labor one month at Palace Hill, Sinking Spring, and Wilson's neighborhood on Sunfish, for which Presbytery was to pay him forty dollars.

At Bloomingburgh, August 29th and 30th, 1865, the Rev. Eben Muse and Dr. Samuel Steel were appointed a committee to attend the next meeting of the Presbytery of Ripley, and express to them our fraternal congratulations, and our hope that the way may soon be clear for the reunion of the branches of the Presbyterian church, with which we are severally connected; and Messrs. E. Grand Girard, S. P. Dunham and Price Taylor were appointed a committee to draft resolutions for the action of Presbytery, expressing our views on the subject of reunion, which resolutions, when presented, were adopted, and are as follows: 1st. Resolved; That we rejoice at the increasing spirit of Christian union, in the different branches of the church of our common Lord, and feel in this, the work of Him whose last prayer on earth was, that His children might all be one, that the world might believe that He was sent out by the Father. 2nd. Resolved; That the glory of Christ and the spirit of His gospel, on the one hand, in connection with the fearful increase of worldliness, infidelity, papacy, and the divisions of the various churches of our land, on the other hand, demand that there should be more unity among Christians, especially those who are substantially one in faith and practice. 3d. Resolved; That we reciprocate the fraternal sentiments of the neighboring Presbytery of Ripley, and feel grateful to the Head of the Church, in the hope that the different branches of the Presbyterian family will soon be one in spirit and in name. 4th. Resolved; That we adopt the sixth resolution of the above-named Presbytery, unanimously adopted at its

late meeting, *mutatis mutandis*; "that we recommend the churches at Red Oak, Winchester, Mount Leigh and Manchester, in connection with this Presbytery, to use such means and adopt such measures as shall tend to union, at the earliest moment consistent with the best interests of said churches and their pastors, with the churches under the care of the Presbytery of Ripley, at their places." Dr. Steel, Mr. Grand Girard and Judge Samuel F. McCoy presented the following report on the state of the country, which was adopted: "This Presbytery would fail in their duty to God and themselves, if they should not put on record, at this period of the history of the rebellion and civil war, which has brought so many calamities and such desolation upon us as a country, their heart-felt gratitude to the Ruler of the universe and the Governor of the nations of the world, for the success that has attended the efforts of our Government in breaking down the armed power of this wicked rebellion. Therefore, we would devoutly and thankfully recognize His hand, in the removal of His just and holy indignation, which had been kindled against us, on account of our national and individual sins. These signal blessings were vouchsafed, we believe, in answer to the prayers of his people. In the hour of our distress we called upon Him, and He heard and was propitious unto us. He guided our armies and gave us the victory. The gratitude of this nation, moreover, ought to bring us under stronger obligations, if possible, to put away every evil, to remove every act of injustice from our land, and to encourage the people to renew, or continue their earnest and fervent prayers unto him, for our rulers, that, in the final settlement of the various questions involved in the harmonious restoration of those States, once in rebellion, they may obtain that wisdom which cometh from on high, and which is the proper means to lead all those engaged, into a happy solution of all these intricate and difficult subjects. Therefore, 1st. Resolved; That we do now express our gratitude, for these auspicious results, to God, and would earnestly entreat Him to pour out His spirit upon the people of this nation, in order to the production of a spirit of union and love, among all the inhabitants thereof, that oppression and strife and all clannish prejudices may cease, and that our civil rulers may be so directed, by the divine hand, as to become a terror to evil doers and a praise to those that do well. 2nd. Resolved; That we recommend to our people to pray and to labor for the spiritual good of those who, in the providence of God, have been, and are to be, delivered from the bondage under which they were, and are yet, held." John A. Putz was licensed. He had been taken under care of Presbytery as a can-

dicate, in the meeting at Rocky Spring, April 4th and 5th, 1865, and had read an English critical exercise, (not being a classical scholar,) delivered a lecture on Psalm 1, and a sermon from 1st Timothy, 1: 15, and was licensed, at Bloomingburgh, Wednesday, August 30th, 1865.

At Cincinnati, October 21-23, 1865, during the meeting of Synod, the relation existing between the Rev. E. Muse and Mount Leigh and Eckmansville churches was dissolved.

At Chillicothe, April 3-5, 1866, R. L. Stanton, D. D., was again received into the Presbytery, on a certificate, from the Presbytery of Transylvania, and was appointed a delegate to the General Assembly, which elected him for its Moderator, the only time that the Assembly has honored itself by choosing its presiding officer from the Presbytery of Chillicothe. Indeed, for much of the time, the Assembly, I suppose, did not look with much favor upon the Presbytery, as certainly the Presbytery did not upon it; but fortunately that feeling has passed away, and, I sincerely hope, forever. Robert Livingston Stanton, D. D., was born at Griswold, Connecticut, March 28, 1810. He graduated at the literary department of Lane Seminary, in 1834, was a student in the theological department of that institution, 1834-1836. He was ordained December, 1839, by Mississippi Presbytery, and was pastor at Pine Ridge, Mississippi, 1839-1841; at Woodville, 1841-1844; New Orleans, Louisiana, 1844-1851; from 1851 to 1854 President of Oakland College, Mississippi; pastor at Chillicothe 1855-1862; Professor of Pastoral Theology and Homiletics in Danville Theological Seminary 1862-1866; President of Miami University 1866-1871. He did editorial work on the Independent in New York City, 1871-1872, and on the Herald and Presbyter, Cincinnati, 1872-1878. After this time he resided in Washington City, D. C., and died May 28, 1885, at sea, on his way to England, whither he was going hoping to restore his health. Dr. Stanton was a man of much learning, a good preacher, a warm friend and capable of doing many things well, not so remarkable for any special thing, but a man who could do good work in any department. He was an excellent presbyter, and made one of the best presiding officers that ever moderated the General Assembly. It was a session that required great skill, coolness and self-possession, but even those who held directly opposite views from those which the Moderator was known to entertain, gave him great praise for the absolute impartiality with which he decided all points of order, and for his excellent performance of all the duties of Moderator.

The name of the Brush Creek Church was changed to Belfast. The committee on the records of Greenfield church reported, "That

they have examined the records and recommend that they be approved, as far as written, with the following exception: That the session transcended its power in refusing to receive Mr. LeFevre, an applicant for church privileges, who, according to the wording of the minutes of the session, "gave satisfactory evidence of the work of the Holy Spirit, upon his soul," because he declined to forsake the order of Odd Fellows, with which he was connected. (See Assembly's Digest, page 804.)" "Leave was granted to the Session of Greenfield, to add an explanatory minute in their book." The following in reference to the decease of the Rev. R. W. Wilson, was adopted: "It is our sad and painful duty to record the death, since our last meeting, of Brother Robert W. Wilson, a member of this Presbytery. Brother Wilson was the son of the late Rev. Robert Wilson, formerly a member of the Washington Presbytery, of which the Presbytery of Chillicothe is but the continuation; he was born in Washington, Mason County, Kentucky, on the 12th day of July, 1821, and was licensed to preach the gospel, by the Presbytery of Oxford, on the 23rd day of March, in the year 1843, and was ordained to the work of the ministry by the same Presbytery, and installed pastor of the church of Bethel, in the bounds of that Presbytery. He removed within the bounds of our Presbytery in the year 1849, in the autumn of that year, and was engaged in teaching, for two years, in the Academy, at South Salem, in connection with the Rev. J. A. I. Lowes. Having received a call from the church of Bloomingburgh, in this Presbytery, he was installed there as co-pastor, with the late Rev. Wm. Dickey, and at the death of the latter, he became sole pastor of that church, in which relation he continued till his death, which occurred on the 31st day of October, in the year 1865. He was a brother beloved, and in his death we are admonished that whatever work remains for us to do, in the cause of Christ, must be done quickly, for soon we too, must cease from our labors."

I was a student at the Academy, when Mr. Wilson taught there. He was a remarkably pleasant man, beloved by all his pupils, a saintly man, whose piety, while not obtrusive, you felt to be real, a part of him, not put on like a garment. He was a thoroughly good man, no one disputed, or doubted this. Modest and retiring, he was yet always ready to do his part and was found ever at his place. A consistent, honest, earnest, christian man, he was of great usefulness wherever he lived, and much beloved by the people to whom he ministered, who sincerely mourned his departure.

In Presbytery, at South Salem, May 15, 1866, the Rev. Edward Cooper was received from the Presbytery of Miami, and accepted a

call from Bloomingburgh Church. S. J. Miller was appointed to preside and preach, S. D. Crothers to give the charge to the people, and H. W. Biggs to the pastor, at his installation, which was appointed for the last Thursday of June. The relation between the Rev. S. J. Miller and the Washington church was dissolved, at his request. John Lambert Gage, a member of Concord Church, and son of the late Rev. Wm. Gage, was licensed. He had been assigned when Presbytery met at Salem, June 6, 1865, for an exegesis, "*Quae est Sanctificatio?*", for critical exercise, Phil. 3: 8-15, for lecture, Ps. 47: 1-6, for popular sermon, Rom. 12: 1; he read and delivered these and was licensed May 15, 1866.

At Red Oak, August 28th and 29th, 1866, the Rev. Herman Veith, who had been laboring among the German people, at Portsmouth, was dismissed to the Presbytery of Hocking, in whose bounds his work was. Dr. Stanton was dismissed to the Presbytery of Oxford. H. W. Biggs, A. H. Young and ruling elder, D. Dustman, who had been appointed, at the last stated meeting, reported that they had organized a church, in Chillicothe, to be known as "The German Presbyterian church of Chillicothe," and John A. Putz, was ordained, as an evangelist, and appointed stated supply to that church. At his ordination, Dr. Steel presided and gave the charge, and the Rev. A. H. Young preached. S. J. Miller was continued supply at Wilmington and New Holland. Mr. LeFevre was requested to sell the church building at Russelville, and place the net proceeds in the hands of the Treasurer of the Presbytery. The following resolutions were adopted: "Resolved; 1st. That we cordially approve of the initiatory steps toward re-union, taken by both the Assemblies which met, at St. Louis, during last May and June. Resolved; 2d. That as a Presbytery we recommend to our churches and people, to pray that the Head of the Church may send his Holy Spirit, for wisdom and guidance to the committees of conference, appointed by these Assemblies, that he may also incline the hearts of the members of each branch towards each other, and that all the hindrances and difficulties in the way of organic union, may soon be entirely removed." Salathiel Milton Irwin was dismissed to the care of the Presbytery of South Missouri. Mr. Irwin was born at South Salem, Nov. 23, 1836, joined the Salem Church, April 12, 1851, prepared for college, at Salem Academy, graduated at Hanover, Indiana, in 1861, and from Princeton Theological Seminary in 1866. He was ordained by the Presbytery of South West Missouri, at Deepwater, Nov. 25, 1866, was stated supply at Little Osage, one year. September 15, 1867, he went to Geneva and took charge of Geneva and

Neosho Falls churches, and also of Geneva Academy until 1874. He was installed pastor of Geneva church October 1, 1873, for half time; in 1872, January 7, he organized the church of Liberty, and since then has given it half his time; was stated supply at Neosho Falls from 1867-70, and from 1875-78. He is marked in the minutes for 1888 as pastor at Geneva, and has been longer in his present field of labor than any minister in Kausas. He has done a good deal of home missionary work, and has preached once a month and at times every two weeks, at Fairview, Lee Roy and Carlyle. He has worked hard and enjoyed it, has good health and a pleasant home, and I trust that he, and all the others who have gone out from our Presbytery, young men, will be abundantly successful even to a good old age.

At Xenia, Ohio, October 19th and 20th, 1866, during the meeting of Synod, Presbytery met, and the Rev. Eben Muse was dismissed to the Presbytery of Independence. Mr. Muse was born in Alleghany county, Pennsylvania, October 31, 1839. He studied, for a time, at Hanover College, Indiana, where he joined the church, in April 1858; but graduated from Centre College, Danville, Kentucky, with the class of 1860; he took part of his theological course at Danville, and the latter part at Alleghany. For a while he served during the war as a private, in the 9th Pennsylvania Regiment, but was disabled and honorably discharged. He was licensed by the Presbytery of Ebenezer, April 11, 1863, and ordained by Chillicothe Presbytery, May 11, 1874. After leaving our Presbytery he preached at Warrensburg, Missouri, from 1866 to 1870; at Centreville, Indiana, from 1870 to 1872; at Findlay, Ohio, from 1872 to 1875; at Gallipolis, from 1876 to 1879; at Newport, Kentucky, from 1879 to 1880; at the First Church, San Francisco, California, from 1881 to 1882; at Mount Vernon, Illinois, from 1882 to 1884; at Metropolis, Illinois, from 1884 to 1886, and in 1887, went to Quincy, Massachusetts, where he now preaches.

At Greenfield, April 2nd and 3rd, 1867, the Stated Clerk and A. H. Young were appointed a committee "to write to the churches that were a year, or more, behind in paying their pastors, and to urge them to settle at once." Thus even so short a time ago, such sinful neglect, if not a common, was at least not an unknown sin. The next stated meeting was appointed to be held, at Winchester, on the last Tuesday of August, at two o'clock, and the Presbytery of Ripley, New School, was invited to meet at the same time and place. Mr. Urmston was made stated supply, at Belfast, for half his time. About this time Presbytery seems to have grown careless, in putting

upon record the location of its supplies. Henry C. Johnson was licensed. Mr. Johnson was a member of the Hillsborough Church, and had been taken under the care of Presbytery, at Bloomingburgh, August 29th and 30th, 1865. He had assigned, for Latin exegesis, "*Estne Christus Deus?*"; critical exercise, Rom. 5: 18; lecture, Ps. 15, and popular sermon Rom. 8: 5. Having passed all his parts of trial, he was licensed Wednesday, April 3, 1867. Mr. Johnson was born, in Hillsborough, October 15, 1843, graduated from Miami University with the class of 1865, studied theology at the Western Theological Seminary, Alleghany, and at the North West Theological Seminary, Chicago, and is now Rector of the Protestant Episcopal Church in Newark, Ohio.

At Washington, C. H., Tuesday, June 11, 1867, the Rev. Geo. Carpenter was received from the Presbytery of Columbus, accepted a call from the Washington Church, and was installed. The Rev. S. P. Dunham presided and preached, Edward Cooper delivered the charge to the pastor and R. C. Galbraith, Jr., to the people. Mr. Carpenter was born May 9, 1826, in Delaware County, Ohio; he was received into the Presbyterian Church at Worthington, Ohio, on profession of his faith, took his college course at Ohio Wesleyan University, Delaware, Ohio, and his theological, at Cincinnati under Drs. Rice, Hoge, Moffatt and Lord. (The Theological School at Cincinnati was the beginning of Danville Seminary.) He was licensed by the Columbus Presbytery, in the spring of 1853, and ordained by the same, and installed over Mount Pleasant Church, in Kingston, Ohio, in 1855. He had preached a few months as licentiate in Amanda and Tarlton; he went from Kingston after a twelve years pastorate, to Washington C. H., where he was installed as above. John L. Gage, a licentiate, was dismissed to the care of the Presbytery of Southern Minnesota. Mr. Gage was ordained by the Presbytery to which he was dismissed, in 1867. The Presbytery is now called Winona. With the exception of three years spent in Ohio, he has been a Home Missionary since leaving our Presbytery, laboring for the most part in Minnesota and Colorado, but now in Lacrosse, Wisconsin.

Winchester, August 27th and 28th, 1867; this meeting, which was held at the same time and place with the meeting of the Ripley Presbytery, as had been proposed by our Presbytery, and agreed to by the other, was opened with a sermon by the Rev. H. W. Biggs, from Isaiah 65: 20. and this was preached to both Presbyteries assembled, in the New School Church, at Winchester, and was the opening sermon for both Presbyteries. I think that Mr.

Biggs here performed a feat rarely equaled: opened two Presbyteries belonging to separate and distinct organizations, with one sermon, once delivered. Some of us, who were present, still remember the welcoming address of the pastor of the New School Church, the Rev. Mr. Vandyke, and the kindly welcome of all the people, who seemed rejoiced at this promise and sign, of the re-union that was to follow. After the opening service, the Ripley Presbytery remained and held their sessions in the N. S. Church, while the Presbytery of Chillicothe met in the Baptist church of the village, which was kindly offered for their use, the building of the Old School Church not being in proper condition, as the two churches had gone together and repaired, for their joint use, the New School building, suffering the other to become dilapidated, and possibly taking from it such things as they could use. The North Fork Church, recently in connection with the Ripley Presbytery, Free Church, was taken under care of Presbytery, and John Steel, their elder, took his seat as a member. The Rev. Isaac W. Atherton, from the Cedar Rapids Presbytery, N. S., was received into the Presbytery. The Rev. S. J. Miller was appointed evangelist, in the Northern part of Presbytery, including the church of New Holland, and the eastern part of Clinton County. The relation between the Union Church, and the Rev. W. P. Eastman, was dissolved at his request. It was "Resolved: That pastors and sessions be enjoined to supervise the books introduced into their Sabbath Schools, and purge the libraries of books teaching for doctrines what is contrary to the standards of our church, and the usage and order which we regard as according to the Word of God, and that, in the selection of books, precedence be always given to the publications of the Board." David Welsimer appealed from a decision of the session of the Greenfield Church, in which decision, they had, although expressing confidence in his christian character, refused to receive him to membership, on a certificate from another church, in our body, because he belonged to the Masonic Fraternity. After a vote was taken, sustaining the appeal, the vote standing sustained, 15, not sustained, 10, the following minute was offered and adopted: Resolved; That the appeal be sustained, and the member restored to communion: 1st. Because we have no evidence furnished us that Mr. Welsimer's connection with the Free Masons has led him into any such act of transgression as demands exclusion from the sacraments of the church. 2nd. In sustaining this appeal, Presbytery does not thereby approve of the order of Free Masons, or of any other of the Secret Societies. We have reason to fear there are some features of these Societies, called

religions, that do not harmonize with the gospel system and therefore we advise our church members to have no connection with them. The Session appealed to Synod, which sustained the Presbytery.

In Presbytery at Hillsborough, April 7th and 8th, 1868, the Rev. Isaac W. Atherton was dismissed to the Presbytery of California. Mr. Atherton was born at Milton, Massachusetts, December 27, 1827, graduated at Beloit College, Wisconsin, with the class of 1855; at Auburn Seminary, New York, in 1859; was licensed by Rochester Association, Congregational, May, 1859, and ordained by Iowa City Presbytery, N. S., in September, 1859; was pastor of N. S. Presbyterian Church, Cedar Rapids, until December 1st, 1863. He supplied them a few months before his ordination, beginning his service there June 1, 1859. He was pastor at Brimfield, Illinois, from January 1, 1865, to January 1, 1867, in the Congregational Church; supplied at Red Oak, Ohio, from April 1, 1867, to April 1, 1868. He has been in California since May 1868, with the exception of three years spent in preaching and teaching in Kohala, Hawaii, S. I. In California he has served several churches, from three to four years each, and is now pastor elect of Covelo, Presbyterian Church, Benicia Presbytery, having located there in August, 1886.

E. Grand Girard was authorized to sell the Russelville church property, for one dollar, to the New School Church, in the same village, to be used for church purposes. It does not appear that this sale was effected, for in the meeting at Concord, in September 1868, it was resolved, that this Presbytery hereby expresses its willingness to transfer all its claims to the church property to the Presbyterian Church, at Russelville, of the Presbytery of Ripley." The Revds. Robert Young and J. A. Gray obtained leave to labor in the bounds of Presbytery until the next stated meeting. There is no account of where they labored, in the records, but I remember that Mr. Young preached at North Fork and Union, and Mr. Gray, for a time, at Greenland. At this Presbytery, the full consummation of the Union of the Old and New School churches at Manchester, was reported, the two having become one church and been taken under the care of the Ripley Presbytery.

Moses D. A. Steen and Andrew V. Stout were licensed. Mr. Steen was first taken under care of Presbytery, at Hillsborough, April 1st and 2nd, 1862; and at Winchester, August 27th and 28th, 1867, had assigned him for Latin exegesis, "*An fides justificet sinc operibus?*"; for critical exercise, Rom. 9:1-5; for lecture, Gal. 4: 22-31, and for sermon, Isa. 53: 5, and having passed all his parts of trial, he

was licensed Wednesday, April 8, 1868, at Hillsborough. Mr. Stout, a member of the Salem church, was taken under care of Presbytery at Red Oak, August 28th and 29th, 1866, and in Presbytery at Greenfield, April 2nd and 3rd, 1867, had assigned him as parts of trial: for Latin exegesis "*Estne fides Dei donum?*"; for critical exorcise, 1st Tim. 4:10; for lecture, Ps. 138: 4-8, and for sermon, Ps. 3: 2-3. Having passed all his parts of trial, he was licensed at the same time with Mr. Steen. At the next meeting of Presbytery, after his licensure, in Concord church, he was dismissed to the care of the Presbytery of Kansas. Mr. Stout was born in Pickaway County, near Circleville, Ohio, January 30, 1837, was educated at Salem Academy, where he also taught for a number of years, doing excellent work as a teacher. He was two years at the Theological Seminary in Chicago. (Now McCormick Seminary.) In May, 1868, he went to Kansas, and took charge of the churches of Clinton and Marion; he was ordained and installed at Clinton, Nov. 20, 1868, and served these churches six years; then he accepted an invitation to the churches of Black Jack and Baldwin City, where he remained eight years, and assisted in building two houses of worship, and organizing two churches, and secured a comfortable manse for Baldwin City. He then went to Edgerton, where he was pastor four years and two months. During his stay the church increased much in numbers and spirituality, and built a parsonage. Then in 1886, he went to Olathe, a rapidly growing suburb of Kansas City. In the Minutes of 1888, he is marked as stated supply at Olathe and Spring Hill, at which latter place he preaches one-fourth of his time, but Olathe expects shortly to have all of his time. During the more than twenty years since he left us, he has missed but five or six appointments because of sickness, and has been all the time in the same Presbytery.

In Presbytery at Concord, Sep. 1st and 2nd, 1868, the Rev. R. H. Jackson was received from the Presbytery of Crawfordsville. He had come to teach in an Academy, then at Bloomingburgh, and under the control of the church there. John E. Carson was received from the Presbytery of New Lisbon, accepted a call from the Red Oak church, and Messrs. Grand Girard, Young and Urmston were appointed a committee to install him, but neither the time for the service, nor the parts that were to be taken, by the different members of the committee, are noted: at a later meeting of Presbytery, however, the committee reported that they had attended to his installation. Mr. Miller was made stated supply, at Wilmington, for half his time. Presbytery voted on the articles in the "Basis of Re-

union," sent down by the General Assembly, and ratified most of them, but sent up the following overture: "Resolved; That we request the General Assembly of 1869, to adopt such measures as in its wisdom may be deemed best to secure the concurrence of the General Assembly of the other branch in amending the basis, so as to secure re-union, upon the common standards, without qualification, which have been, from the first, the basis of both churches." The following was also adopted: "Whereas, God in his providence, seems to be opening the way for the re-union of the various branches of the Presbyterian church, and as an expression of the views of this Presbytery on this subject, Resolved; That this Presbytery is in favor of the 'Philadelphia Basis' as a just and equitable foundation upon which we can meet the brethren of all the branches of the Presbyterian church."

In meeting of Presbytery, held during the session of Synod, Oct. 16, 1868, the relation between the Rev. Edward Cooper and the Bloomingburgh church was dissolved, and Mr. Cooper was dismissed to the Presbytery of Highland. The Rev. Edward Cooper D. D. was born in Rensselaer county, N. Y., graduated at Union College when Dr. Nott was president, read law awhile and after spending a few years in teaching, became editor of "The Teachers' Advocate," organ of the New York State Teachers' Association; then of the Syracuse Daily Journal. While President of a Female College in Tennessee, he was licensed and ordained by the Presbytery of the Western District, pastor of the church at Brownsville, where he remained until March, 1861; thence to Monroe, Butler county, Ohio, in charge of the church and Academy there, until he was appointed chaplain of the 8th O. V. C. and at the close of the war he became pastor in Bloomingburgh, and had also charge of the Academy there. After leaving our Presbytery he went to Atchinson as pastor of the church there, thence to Cincinnati as District Superintendent of the Missionary Department of the Board of Publication, and then for five years, editor of the St. Louis Evangelist, continuing there until the time when the paper was changed to the Mid Continent. The relation between the Rev. McKnight Williamson and the Rocky Spring church was dissolved. R. J. Hall was received from the Presbytery of Miami.

At South Salem, April 13th and 14th, 1869, H. W. Biggs, and elder John R. Allston, were appointed a committee to organize a church at Massieville, if the way be clear. Alexander H. Young was dismissed to the Presbytery of Hamilton, N. S., and R. J. Hall to the Presbytery of Oxford. It appears however, that Mr. Young did not

present this certificate of dismission, for in Presbytery at Chillicothe, April 5, 1870, he gave by letter reasons for his absence and in the minutes of the meeting at Cincinnati, Oct. 21, 1870, during session of Synod, the following appears: "Rev. A. H. Young, having been received by the Presbytery of Dayton, on a certificate granted by the old Presbytery of Chillicothe, his name was dropped from our roll." The Rev. Alexander H. Young was born at Louisville, Ky., Feb. 13, 1838, graduated from Miami University, with the class of 1859; from Lane Seminary, in 1863; supplied the churches of Monroe and Felicity, during part of 1863; was called to the Salem church in the spring of 1864; ordained by the Presbytery of Chillicothe, and installed in the church at South Salem, Nov. 8, 1864; left South Salem Feb. 28, 1869; preached to the Oxford church, N. S.; from March 21 to Sep., 1869; to the United church, at Oxford, from Nov., 1869, to January, 1872; to the Greenville, New Jersey, Dutch Reformed Church, from 1872 to 1881, and at Newton, New Jersey, to the Presbyterian Church of which he is now pastor, since 1883. The following on Re-union of O. S. and N. S. was adopted: "Whereas both branches of the Presbyterian church, have expressed their agreement in doctrine and polity; and whereas their reunion, without unnecessary delay is highly desirable, therefore. Resolved; That we would cordially approve of reunion on the basis of our common standards, pure and simple, leaving all matters which have been subjects of negotiation between the two bodies, to be afterward settled by the united church. Resolved; 2nd, That the above preamble and resolution be sent up to the General Assembly with the action taken last fall, on the basis sent down to the Presbyteries, by the General Assembly, with instructions that we are willing to unite with the other branch, on either of the papers as a basis of union, our preference being the paper adopted at the present meeting. Robert N. Adams, a member of the Greenfield church and graduate of Miami University, and who had been a Brigadier General, in the late war, was taken under care of Presbytery, passed all his parts of trial, the subjects of none of which are recorded, and was licensed April 14, 1869. The Missionary Field, in the eastern part of Clinton county, including Reesville and Bloomington, was recommended for aid to the Board of Domestic Missions, for six months from March 14, 1869, to the amount of fifty dollars, in support of the Rev. S. J. Miller.

At Concord, Tuesday May 11, 1869, the Rev. Norman Jones was received from the Presbytery of Miami and accepted calls from Union and North Fork and his installation was appointed for Friday,

May 21st. Messrs. Prestley, Crothers, Biggs and Platter were appointed to attend to it, with no assignment of the parts they were severally to take. The Rev. R. K. Campbell and the United Presbyterian Church, Greenfield, were received, on certificates of dismission from the U. P. Presbytery of Chillicothe. This church is now again in its old connection. The Rev. W. H. Prestley and the United Presbyterian church of Chillicothe, were also received on similar certificates, from the same Presbytery. The names of these ministers were put upon our roll and the churches enrolled as the Second Presbyterian Church of Greenfield, and the Third Presbyterian church of Chillicothe. The Chillicothe Church now received, was organized about the year 1806, under the care of the Presbytery of Kentucky, subordinate to the General Synod of the Associate Reformed Church. It had remained without a pastor until January 31, 1811, when the Rev. Samuel Crothers was ordained and installed pastor of the united congregations of Chillicothe and Hop Run, which latter was the same church that, with a new name, had now been received, the United Presbyterian Church of Greenfield. In 1813 Mr. Crothers gave his whole time to Hop Run and in June, 1814, the Rev. John McFarland was ordained and installed in the Chillicothe Church. Mr. McFarland continued until 1820, when he resigned and united with the Presbyterian Church, at about the same time with Mr. Crothers, whose classmate he had been in the Theological Seminary. In the Spring of 1825 the Rev. Joseph Claybaugh was ordained and installed pastor. He remained until he resigned in 1839, at the call of Synod, to become the able and efficient teacher, in the Theological Seminary, at Oxford, Ohio. He was the whole Seminary, filling every chair and doing his work exceedingly well. He was indeed a very remarkable man and served well his day and generation. In November, 1843, the Rev. Wm. T. Finley, D. D., until recently, for many years, pastor of the Central Presbyterian Church, Newark, New Jersey, was installed pastor, and continued in that relation for twelve years. In November, 1856, the Rev. Wm. H. Prestley was installed pastor and came with the church, as above, into our Presbytery. Thomas Ghormley, a ruling elder of the Third church was also enrolled and took his seat as a member of Presbytery. The following resolution on re-union was adopted, at this Concord meeting: "Resolved; That we hereby, on our part, authorize the Assembly to consummate the Union, at their coming meeting, without handing down the basis again to the Presbyteries."

Of the Session of the Third Church at this time received into  
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our Presbytery, Wm. H. Prestly, the moderator, (who is further spoken of elsewhere,) Peter Platter and James Thompson are still living, while Joseph W. McCague, James T. Bonner and Thomas Ghormley have entered upon their reward.

Peter Platter was born November 21, 1804, at Locust Grove, Adams County, Ohio. He has been all his life actively engaged in farming, is a man of fine business capacity, of much general intelligence and specially skillful in all things connected with farming and stock raising. He has always merited and held the respect of all his friends and neighbors for the uprightness and consistency of his life and is held in affectionate esteem by all who know him for his kindly feeling and genial pleasantness of manner. He was elected and ordained an elder in the Third Church November 22, 1838. Thoroughly indoctrinated and sincerely believing the confession of Faith to be in accordance with the teachings of the Word of God, he has been ever a loyal member of the church and a most liberal giver to its support.

James Thompson was born in Carrickfergus, county of Antrim, province of Ulster, Ireland. He was ordained elder in the Third church, April 2nd, 1865. A man of good judgment and sterling principle he performed well the duties of his office, and his departure, when he moved to Edgewood, Effingham county, Illinois, where he now resides, was much regretted. He was a blacksmith by trade and a thorough going Presbyterian by profession and practice. He was thoroughly loyal to the country of his adoption. During the civil war a man entered his shop and uttered disloyal sentiments wherenpon Mr. Thompson laid aside his apron, and the tools with which he had been working, and administered to the man a complete castigation. The Third church, then in connection with the United Presbyterian church, having listened to a course of lectures, by the pastor, Mr. Prestly, on the book of Psalms, concluded to "praise God with organs;" when Mr. Thompson was solicited for a subscription to purchase an instrument, he replied: "Well, if you've concluded to worship God by machinery, I'll help if you'll get a good machine." He was a faithful member and officer and is still held in grateful remembrance by all his old friends and acquaintances in the church.

Joseph W. McCague was born at Sinking Spring, Ohio, August 5, 1818, graduated at Miami University, with the class of 1839, studied law and was admitted to, but did not engage in its practice, having turned his attention to merchandizing in which he was engaged in Chillicothe for a number of years. He died Sabbath



REV. WM. H. PRESLEY.



THOMAS GIDORMEY.



PETER PLATNER.



JAMES T. BONNER.



JAMES THOMPSON.



JOSEPH W. McCAGUE.

SESSION OF THIRD PRESBYTERIAN CHURCH,  
CHILlicothe, OHIO.

1869.



April 3, 1881. To him, religion meant a great deal, and he sincerely endeavored to shape his life by its precepts. He was an earnest consistent Christian with charity for all, but with special love for his own church. On the morning of April 2nd, 1857, the congregation of the Third church were greatly distressed, their church was burned, and they knew not what to do. This distress was greatly relieved when they discovered that, without having mentioned the fact to any one, Mr. McCague had, at his own expense, insured the house for seven thousand dollars. He is still greatly missed in the church whose spiritual interests he guarded as carefully as he did its temporal. Mr. McCague was ordained elder in the Third Church, then the U. P. Church of Chillicothe, April 2nd, 1865.

James T. Bonner was born July 18, 1814. Like all the other members of the Session he was a thorough going Presbyterian, positive in his convictions, and controlled in his life by sense of duty. In his own family, and also in that of his wife, whose father and grand father were elders there were five generations who have been connected with the Third church. Mr. Bonner was well established in, and held with strong grasp, the great doctrines that underlie all holy living and quicken and nerve men for the duties of this life and prepare them to boldly meet the future. He was a man of strong convictions and consistent living, and died, as he had lived, with abiding faith in God and in the plan of salvation. He was ordained an elder in the Third church April 2nd, 1865. He died May 3, 1884.

Thomas Ghormley was born in Pennsylvania, near Pittsburgh, July 6th, 1799. For many years he was engaged in merchandizing, for two terms he was Treasurer, and for two terms Sheriff of Ross county; no man ever doubted his honesty, or his courage. He did well and faithfully whatever he undertook. He was fond of music and, understanding its principles thoroughly and having a most pleasant voice, for fifty years he led the church's music, with great skill and to universal acceptance. He was ordained elder in the Third church November 22, 1838, and performed well the duties of the office and was in every way worthy to be associated with the many men of strong convictions and consistent living, of intelligence and judgment, who have, in the Chillicothe Presbytery, been elders in the various churches—men who thought for themselves and were not mere figure heads in the government of the church. I only wish that I were able to give fuller accounts of many of those men of this Presbytery, who have magnified and are now magnifying the office of ruling elder, and in it serving well their day and generation. After a protracted illness Mr. Ghormley died December 18, 1888.

In Presbytery at Bainbridge, August 31 and September 1, 1869, the Rev. H. W. Biggs reported a church organized, at Massieville, with 31 members, called, West Scioto Presbyterian Church, and Benjamin Chestnut, an elder from that church, took his seat as a member of Presbytery. Mr. M. D. A. Steen was dismissed to the care of the Presbytery of Columbus. Moses Duncan Alexander Steen D. D. was born near West Union, Ohio, April 24, 1841. He united with the O. S. Church at Mount Leigh, of which his father, Aaron F. Steen, was an elder. He spent three years at Salem Academy, and graduated from Miami University, June 27, 1866, and from the Theological Seminary of the North West, at Chicago, April 1, 1869. In 1838, he was for a time in the Seminary, at Princeton. He was ordained, at Vevay, Indiana, by the Presbytery of New Albany, September 8, 1870. In his summer vacation, 1868, he preached at Mount Sterling and Sharpsburgh, Kentucky. He was stated supply at Worthington, Ohio, 1869-70; and at Vevay, Indiana, 1870-72; pastor at Solon, Ohio, 1872-3 and at Conneautville, Pennsylvania, 1873-4; stated supply, Waterford, Pennsylvania, 1874-75; pastor at Ludlow, Kentucky, 1875-81; stated supply at Pleasant Ridge, Cincinnati Presbytery, 1881-82. In September, 1882, he accepted an invitation to Davisville, California, but a few months after beginning his labors there, was called back, by severe affliction and death, at the old homestead. In September, 1883, he accepted a call to the Tabernacle church, Gunnison, Colorado, where he remained a year and then was stated supply at Black Hawk, Colorado, 1884-85, and at Snohomish, Washington Territory, 1885 and '86. In May, 1886, he accepted an invitation from the Bethel church, Woodbridge, California, Presbytery of Stockton, of which church he is still stated supply, so marked in the Minutes of 1888. The Rev. John Woods was received from the Presbytery of Sidney and made stated supply, at Bloomingburgh. S. J. Miller was continued in Clinton county, including Reesville and Bloomington; Grand Girard at New Market, for one year; Eastman at Palace Hill, part of his time; and McKnight Williamson at Marshal and Cynthiana. Deeming his case an extraordinary one Diogenes Caron was licensed, with intention that he should preach to the French Church, and he turned out, like most such, an extraordinary man. The overture sent down by the General Assembly, submitting to the Presbytery for its action, the Basis of re-union of the Presbyterian Church in the United States of America, was considered, and the vote being taken by calling the roll, the question contained in the overture was unanimously answered in the affirmative and the Basis of re-union was thereby approved.

In Hamilton, Ohio, during the session of Synod, Presbytery met, October 22, and also October 25, 1866. At this time the church of Fall Creek was received under care of Presbytery, on certificate of dismission from the Presbytery of Chillicothe, of the U. P. Church. The Rev. W. J. McSurely was received from the Presbytery of Cincinnati, and accepted a call to become co-pastor, with Dr. Steel, at Hillsborough; R. K. Campbell was appointed to preach and deliver the charge to the people and S. D. Crothers to the pastor, at his installation, the time for which was to be fixed by the parties and did take place December 1, 1869. William Jasper McSurely D. D. was born in Adams county, Ohio September 1, 1834. He was brought up in the Associate Reformed church, and entered into its communion in March, 1853. He graduated from Miami University in 1856, and studied theology in the Associate Reformed Theological Seminary at Oxford, Ohio, was licensed by the Chillicothe Presbytery of the Associate Reformed Church, April 14, 1888, and ordained at Oxford, Ohio, by the First Presbytery of Ohio of the United Presbyterian Church, May 3, 1859; was pastor of the U. P. Church, at Oxford, for nearly nine years; then went to the U. P. Church at Kirkwood, Illinois, where he labored fifteen months, then united with the Presbytery of Cincinnati O. S. and preached at Loveland, Ohio, for one year, and then came, into our Presbytery. The Rev. Irwin Carson, was made supply, at Piketon, for one year. R. J. Hall returned the certificate that he had taken, but had not presented to the Presbytery of Oxford.

In Presbytery in the Third Church, Chillicothe, April 5th and 6th, 1870, the Rev. John Woods accepted a call from Bloomingburgh, and Rev. George Carpenter was appointed to preach, S. D. Crothers to deliver the charge to the pastor, and John Barrett to the people, at his installation, at such time as it may suit the convenience of the congregation. R. N. Adams was ordained as an evangelist. Mr. McSurely preached from 1st. Cor. 16: 9, Mr. Dunham presided, and S. D. Crothers gave the charge to the evangelist. Mr. Adams' trial sermon was on 1st Peter, 1: 16. The ordination took place April 6th, 1870. H. W. Biggs and S. F. McCoy were appointed a committee, to organize a church at Waverly, if the way be clear. Messrs. Grand Girard, McSurely and Lowes were appointed a committee to draft a paper, in respect to the memory of the Rev. Samuel Steel, D. D., removed by death, since the last meeting of Presbytery, and presented the following, which was adopted by a rising vote: "God, in His allwise providence, having taken from our midst, and from his field of labor, where he had, for thirty-five and a half years, been a

faithful pastor and worker, Rev. Samuel Steel, D. D., our beloved brother and co-presbyter, therefore, Resolved; 1st. That we deeply regret our loss, and yet we can acquiesce in God's will, rejoicing in the belief that our worthy and honored brother has fought the good fight to the end, kept the faith and received the crown of righteousness. Resolved; 2nd. That we extend our sympathy to his beloved family, in their affliction, and offer our prayers for God's sustaining care, in their behalf. Resolved; 3d. That we are, by this providence, reminded that our days of labor and trial will not always continue; that the Master will also call us from these, and hence, that as ministers and elders, in the church of Christ, and in this Presbytery, it is our duty to 'work while it is day,' looking for the blessed hope of a glorious immortality."

Samuel Steel, D. D., was born near the city of Londonderry, Ireland, May 29, 1796. His father's name was James Steel, and his mother's, Ann Smith. He studied Latin and Greek with Patrick Quigley, and afterward pursued his studies, in a classical school, taught by the Rev. John Alexander, of the Covenanter church. He sailed for this country, from Londonderry, in August, 1816, and landed in Philadelphia the latter part of September, where he engaged, as a clerk, in the store of his brother John. He joined the Pine street church, October 14, 1819, and, after a time, had his thoughts turned to the ministry, through the instrumentality of his brother Robert, who preached at Abington church, ten miles north of Philadelphia. He, therefore, gave up his business and went to his brother's and studied with him, and in June, 1822, went to Princeton Seminary, where he remained two sessions. He then went, as a tutor, into the family of Mr. James Caldwell, of White Sulphur Springs, Virginia, arriving there in May, 1823. He was licensed to preach, at a meeting of the Lexington Presbytery, at Mossy Creek church, Augusta county, Virginia, April 24, 1824. At Lebanon church, April 28, 1825, he was dismissed to the care of Muhlenberg Presbytery, but seems to have presented his certificate to, and been received by, the Presbytery of West Lexington, by which body he was ordained, at Winchester, Kentucky, November 26, 1825. In Kentucky he preached at Winchester, Richmond, Sugar Tree Ridge, Hopewell and Horeb. In November, 1828, he visited Hillsborough, in company with S. D. Blythe, then recently licensed. At a communion, held then, great interest was manifested and meetings were continued, until a hundred new members were received. After this Mr. Blythe accepted a call to Hillsborough church and remained there, as pastor, until September, 1833. He was succeeded by

Mr. Steel, who had been acting, for a year, as agent in the West, for the Board of Education. When the year, for which he had engaged, closed, he came to Hillsborough, arriving with his family in the beginning of May, 1834. He was installed pastor of the church June 13, 1834, and remained in that relation until his death, November 22, 1869.

Dr. Steel was a man greatly beloved and greatly loving. Himself a man of peace he lived, in stirring times, and was associated with, and greatly beloved and always trusted by, men who were continually in the fight, who never laid their armor down, and who would have thought it sin and shame and inexcusable cowardice for them to ever show the white flag. He was utterly unlike Dr. Crothers; two good men could scarcely have been more unlike; they were yet always warmest friends. They were, I think, complementary to each other, each supplying some excellence that was not so conspicuous in the other. Dr. Crothers did the fighting, Dr. Steel was the beloved physician, taking care of the wounded, pouring balm upon their hurts, or often indeed, preventing the fight. When the waves of passion were beginning to lift angry crests, he frequently succeeded in pouring oil upon the troubled waters, and making all smooth and calm. The one was radical, the other conservative. They both built up large congregations and held them well together so long as they lived, and, when they died, were greatly missed and sincerely mourned. Dr. Steel was a man who knew what he wanted, and planned and worked for and did come into its possession; but what he got he gained by skill and address, and gentle, wooing methods, that made men willingly grant his desire, persuaded that they were prompted by their own generosity and kindness of feeling, not knowing that they had been brought on and up to this with art and skill, that they had been led by one who had a loving interest in them, and who, when they would not lead, had perceived it before they had felt the drawing that they would resist, and who then, with gentle touches, had turned and pushed them whither he would have them. If Dr. Crothers wanted anything he went and took it. Dr. Steel waited patiently until some one offered it to him, and felt obliged when he accepted it. He was skilled in ecclesiastical law and master of that kind of debate that first disarms a man, and then kills him off so neatly that he does not know that he is dead, and his corpse walks around and tells others how nicely he came off. He never pressed a point any further than was necessary to gain the end that he desired. He never spoiled a victory by striving, after he had gained it, to drive his opponent to disastrous rout, and force humili-

ation upon him, but was always satisfied with the substantial gains of victory. His theology was Old School. He cordially accepted the Reformed theology, in all its breadth and depth, and, being conservative, in all things, did much to hold back the more impetuous from action, which in their cooler moments they would have repented. I have to say, however, that which may seem to be opposed to what I have said above—that he was probably the best fighter that was ever in the Presbytery; but it was when he fought in the defense. Every man, who was suspended from the church, and feeling himself oppressed appealed to Presbytery, came to Dr. Steel to have him manage his case, and he found, in him, one who managed well, who took personal interest in his client, and fought for him as long as there was slightest hope. I remember, in the last years of his life—in fact it was at the spring meeting before that in which his death was reported—a man who felt himself aggrieved had asked me to plead his case, and show that the session should not have suspended him, and should now be directed to restore him. We wanted help, and called the Doctor out and told him what we wanted, but he said that he was not strong enough and could not venture to take part. When the case was through and the time had come to vote, of course I had no vote, but Dr. Steel had perfect right to. He had, indeed, only heard the case as it was presented in the Presbytery, for he declined to take part, not because of his view of the case, but from lack of strength and without hearing anything of it, but when the vote came he declined to vote. We had gained our point when the vote was counted, but we had nothing to spare. Afterward, in talking about the case, with the Doctor, I said that I thought that he had a right to a vote, under the strictest construction of the law, as he had done nothing and heard nothing beforehand calculated to prejudice him one way or the other, when he said: "I could not make an impartial judgment in the case of a man who had asked me to defend him; unconsciously my sympathies go out toward him, and they may warp my judgment more than I know." Dr. Steel was not a man who could forsake, or desert his friends, and it was a great excellence of his character, and showed his true nobility of soul, that he always reckoned among his friends those who craved or needed his help. He was largely instrumental in shaping the polity of the Presbytery, and one of those who, holding long pastorates and being men of grace and culture and natural ability, gave character to, and made the Presbytery of Chillicothe what it was, and what, in the main, it yet is.

The two Assemblies of 1869 had met, in the city of New York,

the 20th day of May, the O. S. in the "Brick Church," the N. S. in the "Church of the Covenant," and sent down to the Presbyteries connected with them, which were required to meet on or before the 15th day of October, 1869, the following questions, to which they were required to give a categorical answer: "Do you approve of the re-union of the two bodies now claiming the name and rights of the Presbyterian church, in the United States of America, on the following basis, namely: The re-union shall be effected on the doctrinal and ecclesiastical basis of our common standards; the Scriptures of the Old and New Testaments shall be acknowledged to be the inspired Word of God, and the only infallible rule of faith and practice; the Confession of Faith shall continue to be sincerely received and adopted as containing the system of doctrine taught in the Holy Scriptures; and the Government and Discipline of the Presbyterian church, in the United States, shall be approved as containing the principles and rules of our polity?" They also adopted the following: "Each Presbytery shall, before the first day of November, 1869, forward to the Stated Clerk of the General Assembly, with which it is connected, a statement of its vote on the said Basis of Re-union." "The said General Assemblies, now sitting, shall, after finishing their business, adjourn to meet in the city of Pittsburgh, Pennsylvania, on the second Wednesday of November, 1869, at 11 o'clock A. M." "If the two General Assemblies shall then find and declare that the above named Basis of Re-union has been approved by two-thirds of the Presbyteries connected with each branch of the church, then the same shall be of binding force, and the two Assemblies shall take action accordingly." "The said General Assemblies shall, then and there, make provision for the meeting of the General Assembly of the United church, on the third Thursday of May, 1870. The moderators of the two present Assemblies shall jointly preside at the said Assembly of 1870, until another moderator is chosen. The moderator of the Assembly now sitting at the Brick church aforesaid, shall put all votes and decide questions of order, and the moderator of the other Assembly shall, if present, preach the opening sermon; and the Stated Clerks of the present Assemblies shall act as Stated Clerks of the Assembly of the United Church until a Stated Clerk, or Clerks, shall have been chosen thereby; and no commissioner shall have a right to vote, or deliberate, in said Assembly, until his name shall have been enrolled by the said Clerks, and his commission examined and filed among the papers of the Assembly." "Each Presbytery of the separate churches shall be entitled to the same representation in the Assembly of the United

Church in 1870, as it is entitled to in the Assembly with which it is now connected." The Report of the Joint Committee of Re-union, from which the above is extracted, was adopted by the N. S. Assembly unanimously, and by the O. S. by a vote of yeas 285, nays 9. The Presbyteries, of which there were 144, answered the overture sent down, 126 in the affirmative, in writing, and 3 in the negative, viz.: Hudson, Rio Janeiro, and West Lexington. Some of the Presbyteries had been unable to meet in time, and for some such reasons a few did not answer. There were, however, but the above three in the negative, and the above programme was therefore carried out, and thus the church, so long divided, became one, and the letters O. S. and N. S., by a slight change of position, became SONS, and pointed out the fact that all were the sons of one Father, and sharers in a common heritage.

The Rev. John Barrett, pastor of the Pisgah Church, and Mr. John R. Allston, an elder in the First Church, Chillicothe, were delegates to the Assembly that took the above action, and the delegates to the first Assembly of the Re-united Church were the Revds. J. A. L. Lowes, Principal of Salem Academy, and R. C. Galbraith, Jr., pastor of the Concord Church, with elders Samuel F. McCoy, of the First Church, Chillicothe, and Wm. Thomas, of the Pisgah Church.

Samuel F. McCoy was born in Chillicothe, Ohio, March 5, 1820. He graduated at Miami University, in the class of 1839, studied law and was admitted to its practice, and was, for nine years, Judge of the Probate Court of Ross county, Ohio. He joined the church, July 22, 1843, was ordained and installed elder of the First Church, Chillicothe, April 23, 1865—the church in which he was born and to whose communion he had been received. He has always been active, in all church work, ready ever to take his part. In the religious instruction of the young people he has always taken a great interest. He has been President of the County, and also of the State, Union Sunday-School Associations, and in his own church has been always actively engaged in the Sabbath-school. While he is a thorough Presbyterian, he has charity for all denominations, and rejoices in all the prosperity of Zion. He has, for many years, been much interested in, and an officer of, the Ross County Bible Society. He is of that Scotch-Irish stock, that so abounds in the Presbyterian church, and is strongly marked with its characteristics. He is a true friend, never forgetting those to whom he has become attached, magnifying their virtues and extenuating their faults, but not making special effort to appreciate those who are not in any way congenial. He is far from being all things to all men, but like all men who are



JUDGE SAMUEL F. MCCOY.  
Elder in First Presbyterian Church,  
CHILlicothe, O.



themselves of worth, while he strives to love all men, and so fulfill the command, he loves his friends without any effort. If they are his special friends, loves them well enough to give them a scolding, when they need it, and he thinks they can appreciate it. I have known him long, and except that I have determined to say nothing of the living, could heartily speak of him, and other elders in the Presbytery, as well as of those excellent brethren in the ministry, words of warmest praise and commendation. The Presbytery has always had in it good men and true, and has now in it men of as much talent, of as kindly feeling, and of as sterling moral worth as it ever had. May God grant that it may be blessed with a succession of such men to remotest generations.

In 1869, the O. S. had 2,381 ministers, 2,740 churches; received on profession of faith that year 15,189 and had communicants 258,963. The N. S. had 1,848 ministers, 1,721 churches; received on profession 9,707 and had communicants 172,560. In 1870 the Re-united church had 4,238 ministers, 4,526 churches; received on profession 32,003, and had 446,561 communicants.

## CHAPTER IX.

The first meeting of Presbytery, after the re-union, was at Washington, August 30th and 31st, 1870. The boundaries had been somewhat changed, by the Synod of Cincinnati, in special session, held at Cincinnati, by direction of the Assembly, and made to conform to geographical lines, and included, as they yet do, the counties of Ross, Highland, Fayette, Clinton, Vinton and Pike. In the minutes of the General Assembly for 1871, the first meeting after the Presbyteries were consolidated, the Presbytery had in it churches and ministers as follows, which, although anticipating somewhat, I put here to show what the changes had been: Marshall and Cynthiana, supplied by McKnight Williamson; Bainbridge, S. P. Dunham, pastor; Wilkesville, Warren Taylor, pastor; Waverly, Irwin Carson, stated supply; Fall Creek and New Market, E. Grand Girard, stated supply; Chillicothe, First, H. W. Biggs, pastor; he also supplied Memorial; Chillicothe, Third, Wm. H. Prestly, pastor; Salem, R. K. Campbell, pastor; Concord, R. C. Galbraith, Jr., pastor; Hillsborough, W. J. McSurely, pastor; Bloomingburgh, John Woods, pastor; Greenfield, Second. Francis Rea, a foreign minister, supplying; Greenfield, First, Samuel D. Crothers, pastor; New Plymouth, T. M. Stevenson, stated supply; Pisgah, John Barrett, pastor; North Fork and Union, Norman Jones, pastor; Chillicothe, German, J. A. Putz, Stated supply; McArthur and Hamden, R. N. Adams, stated supply; Frankfort, vacant, B. T. DeWitt had been supplying it; Mount Pleasant, vacant, W. W. McKinney having recently resigned; Wilmington, Greenland, Piketon, French, Sinking Spring and White Oak, vacant. There were, also, ministers, in addition to the above, Alexander Leadbetter, Luke DeWitt, N. M. Urmston and R. J. Hall, without charge; S. J. Miller, who was acting as missionary in the Presbytery; Wm. P. Eastman, teaching at Kingston; Heber Gill, Principal of Salem Academy, and S. L. Gillespie, foreign missionary.

To return to the order of time, at this Washington meeting of the Presbytery, W. W. McKinney and the Mount Pleasant church, at Kingston, of which he was pastor, came into the Presbytery, from now being in our bounds. Luke De Witt and his son Brainerd T. DeWitt which latter was preaching at Frankfort, and T. M. Stevenson, and the New Plymouth Church, which he was supplying; the Wilkesville church, represented by Thomas Fletcher, a ruling elder;

McArthur and Hamden, the latter recently organized, also were in our bounds. Of these, McKinney and Mount Pleasant had been in the Columbus Presbytery and McArthur in the Hocking Presbytery; the remainder were from the late New School. The Rev. Irwin Carson who had been a member of the Hocking Presbytery and supplying McArthur was now also in this Presbytery. The name of the West Scioto Church was changed to Memorial. R. N. Adams was made stated supply at Hamden, for one-fourth of his time; Grand Girard stated supply at Fall Creek and McKnight Williamson, at Marshall and Cynthiana. H. W. Biggs was elected Stated Clerk, in place of Mr. Lowes who resigned that office, and the office of Treasurer, to which S. D. Crothers was elected. Mr. Lowes also resigned his position as principal of Salem Academy. In reference to his resignation, the following was adopted: "Whereas the Rev. J. A. I. Lowes, having been elected to a position in Miami University, has resigned the charge of the Salem Academy, and the office of Stated Clerk of this Presbytery; therefore, Resolved; 1st. That we bear cheerful testimony to his efficiency as a teacher, believing that, under God, the high position to which this Academy has attained in public opinion, is greatly due to his untiring zeal, his ripe scholarship, and self-sacrificing labors, during the twenty-two years of his administration. The fact that so many who have enjoyed the benefit of his instruction, have entered the work of the ministry, abundantly testifies that the earnest christian was not lost, in the ripe scholar. Resolved; 2nd. That we also take pleasure in testifying to his christian courtesy, accuracy and ability, in the discharge of his duty as Stated Clerk, and pray that the blessing of God may rest upon him in his new field of labor." This was unanimously adopted and the Stated Clerk was directed to have it published in the "Herald and Presbyter." The committee appointed to install the Rev. John Woods, at Bloomingburgh reported that they had performed that duty. R. H. Jackson who had been Principal of the Academy, at Bloomingburgh, was dismissed to the Presbytery of Highland.

Mr. Jackson was born in Westmoreland County, Pennsylvania, January 24, 1829; was a student at Eldersridge Academy three years, and at Jefferson College two and one half years; graduated from the latter in 1855, and from Western Theological Seminary, Alleghany, in 1860. He was licensed by the Presbytery of Blairsville, Pennsylvania, January, 1860; ordained by the Presbytery of Fort Wayne at New Lancaster, Indiana, December, 1861; was called to the churches of Blufiton and Murray, Presbytery Ft. Wayne, and served these churches from 1861 to 1865 as pastor.

From 1865 to 1867, he was Principal of Lebanon Presbyterial Academy, Indiana; from 1867-1868, Principal of the public schools at Gettysburgh, Ohio, at the same time supplied the churches of Gettysburgh and Covington, Presbytery of Miami; from 1868-1870, he was Principal of the Academy at Bloomingburgh, Ohio, and supplied Monnt Sterling Church, for half time; from 1870 to 1876, he superintended the schools of Atchison, Kansas; from 1877, he has supplied the church of Westfield Presbytery, Kansas City, and in connection with this church, from 1877 to 1882, supplied the First church of Appleton City: since 1886, he has given half his time to the Deepwater church; his address is Ohio, St. Clair County, Missouri.

Henry B. Gage a candidate, under our care was dismissed to the Presbytery of Colorado. Wm. Coleman was dismissed to the Preshytery of Osage. Henry Bartlett Gage was born in Concord Township, Ross County, Ohio, June 15, 1845. He graduated at Marietta College, in 1869, studied theology at Princeton Seminary, was licensed by the Presbytery of Colorado, at Golden, April, 1871. He was the first licentiate of our church in the Rocky Mountains. He was ordained September 8, 1872. From 1870 to '73 he was in charge of the churches of Colorado city and Colorado Springs; from 1873 to '76 at Central City, Colorado; from 1876 to '79, at Colorado Springs, the second term. November 15, 1879, he was installed pastor of the church at Pueblo, Colorado, and in the Minutes of 1888, he is marked pastor of Arlington church, Riverside, California.

Wm. Coleman was born near Carrollton, Carroll County, Ohio, November 27th, 1836; ten years later the family moved to Adams County, near Eckmansville and became connected with the O. S. church of that village. In October, 1856, he entered Salem Academy where he was prepared to enter the junior class at Miami University at which institution he graduated in 1860. He then studied theology two years at the Western Theological Seminary at Alleghany. While in our Presbytery in addition to preaching, he was principal of the Public Schools at West Union, for three years, and at Manchester one year. His health having failed, when he left our Presbytery he was for two years on a farm in Western Missouri. January 1, 1872, he became stated supply of the First Presbyterian Church, Pleasant Hill, Missouri, and was installed there as pastor October 1: This pastorate continued until the fall of 1875, when for a few months he was engaged in educational work. October 1876, he took charge of the church of Columbus, Kansas, where he

remained until the spring of 1881, when he accepted a call to Garnett, Kansas. After five years labor there the pastoral relation was dissolved on account of his ill health. Since then he has not resumed regular work, not feeling that his health has been sufficiently restored.

In the meeting of Presbytery at Cincinnati, during the session of Synod, October 21, 1870, a petition was presented from the Rocky Spring Church, requesting that as they were greatly reduced in numbers, and not able to support a pastor, they should be united with the Second Church of Greenfield, the pastor of that church to preach at the Rocky Spring Church, on afternoons as might hereafter be agreed upon. This petition was signed by nineteen officers and members. The following action of the Second Church, Greenfield, was also presented: "Resolved; That we, as a congregation, consent to the consolidation of Rocky Spring Church, with us on the terms set forth in their petition to Presbytery." On motion the prayer of the petitioners was granted. The Rev. Warren Taylor was received from the Presbytery of Cincinnati and accepted a call from the church of Wilkesville; H. W. Biggs was appointed to preside and give the charge to the pastor, R. N. Adams to the congregation and Dr. Nelson, of Lane Seminary was invited to preach at his installation, which was appointed for the first Sabbath of November.

Mr. Taylor was born at Langdon, New Hampshire, October 6, 1814. He united with the Congregational Church, at Lewis, Essex County, New York, in September, 1821. He pursued his Academic studies at Geneva Lyceum, N. Y., Bloomfield Academy, N. J., and Union College, N. Y. In 1836 and '37, he taught in public schools, and in 1838 and '39 he was employed in a book-store in New York City. He afterwards taught in the public school at Bridgeport, Connecticut, and then managed the Academy at Somerville, N. J., and prepared a class of young men to enter the junior class at Rutgers College. While teaching in Bridgeport and Somerville he studied theology with some assistance from the Rev. Dr. Nathaniel Hewitt, and the Rev. Abraham Messler, pastor of the Dutch Reformed Church of Raritan, with which church Mr. Taylor was last connected, as a private member; he ceased teaching in the Academy, in October, 1842. In 1843, from January to April he continued the study of theology and preparation of his parts of trial, under the direction of the Rev. N. B. Purington of Warren, Trumbull county, Ohio, and April, 14, 1843, was licensed,

by the Presbytery of Trumbull and at once became stated supply at Boardman, where a year later he was ordained and installed; about a year later, in 1845, he left Boardman, having accepted a call from the church in Ellsworth, which church believed in close communion, and as Mr. Taylor was unable to bring the church to his own more liberal views, he resigned his pastorate, at the end of his first year. He was stated supply of the church in Bazetta, two years, and of the church in Farmington four years. In all he was in the Presbytery of Trumbull nine years. From 1852 he occupied a mission field in Jackson County, Ohio, in the Presbytery of Scioto, and for two years was stated supply of the church in Gallipolis, in the Presbytery of Athens. In October, 1856, he accepted an invitation to the care of Montezuma, Indiana, and neighboring churches, but was soon stricken down by extreme nervous prostration. He returned to Ohio, but remained inactive and helpless, for two years. In the spring of 1859, he became stated supply of Madison church in the Presbytery of Scioto, where he continued for three years. For the next three years, he was, part of the time in the army, and part of the time taught school. In March, 1865, he became stated supply of the church at Wilkesville, and continued thus for four years, when he accepted a call to become pastor of the Sixth church, in Cincinnati. When he had held this place for a year and a half, he accepted a call to the pastorate of his former charge at Wilkesville, as above. The Rev. Robert K. Campbell accepted a call from the Salem Church and John Barrett was appointed to preach, S. D. Crothers to preside and give the charge to the pastor, and Wm. H. Prestly, to the people, at his installation, the time for which was not specified. Robert K. Campbell D. D. was born in Washington county, Pennsylvania, May 6, 1832. He had a birthright in the Associate Reformed Presbyterian Church, was a student at Richmond Academy, in Ohio, and graduated at Jefferson College, Pennsylvania, in 1852, attended Theological Seminary at Alleghany, Pennsylvania, and Oxford, Ohio. He was taken under the care of the Monongahela Presbytery of the Associate Reformed church, in 1853, and ordained August, 1856. He was pastor of Sycamore and Hopkinsville churches, in the First Presbytery of Ohio, U. P., for nine years, and of the Second Church, Greenfield, for five years, when he accepted a call to Salem Church.

In Presbytery at Greenfield, Nov. 1870, the pastoral relation existing between the Rev. W. W. McKinney and Mount Pleasant church was dissolved, and Mr. McKinney was dismissed to the Presbytery

of Pittsburgh. Wm. McKinney D. D. was born at Boalsburgh, Centre county, Pennsylvania, May 14, 1837, graduated from Lafayette College, Easton, Pennsylvania, July, 1857. He made a profession of religion at Hollidaysburgh, during the revival of 1858, when he was studying law, and September, 1858, entered the Western Theological Seminary, at Alleghany, and graduated April, 1861, was licensed to preach by the Presbytery of Ohio, now Pittsburgh Presbytery, April, 1860, and was ordained, October, 1861, by the Presbytery of Alleghany, now Butler Presbytery, and installed in the church of Centre. After a pastorate of four years, he resigned, in July, 1865, to accept the co-editorship of "The Family Treasure," a religious monthly started and edited by his father, the Rev. David McKinney D. D., at Pittsburgh, Pennsylvania. He remained in this work for about two years, supplying a good part of the time the Freedom church. In April, 1867, he accepted a call to the Mount Pleasant church, Kingston, and after a pastorate of three and a half years was dismissed as above, to accept a call from the church of Mingo, in Pittsburg Presbytery; this charge he resigned because of failing health in June, 1875. The next year and a half ill health prevented his taking a charge, but April, 1877, he accepted a call from the churches of Conneautville and Evansburg, Pennsylvania, in Erie Presbytery. After two years he gave all his time to Conneautville, being pastor there seven years and a half; in Oct., 1881, he moved to Wooster, Ohio, for the education of his family; while there he supplied vacant churches and did literary work. August, 1886, he accepted the editorship of "The Presbyterian Observer," Baltimore, Maryland and held the position for about two years. He still resides in Baltimore, and is engaged in writing for religious papers and doing evangelistic work. He received the title, D. D., from Wooster University June, 1887, and a week after from Lafayette College; while Doctor McKinney well deserves the honor, I hardly know what he will do with two degrees. If it were my case I would prefer to have one of them made transferable.

At Greenfield, February 28, 1871, Samuel L. Gillespie, was ordained, as an evangelist, and dismissed to the Presbytery of Corisco, West Africa, J. A. I. Lowes presided and gave the charge, and R. C. Galbraith, Jr., preached. Mr. Gillespie, a member of the Bloomingburgh church, had been taken under the care of the Presbytery at Red Oak, August 28th and 29th, 1866, and in Presbytery at Washington, August 30th and 31st, 1870, was given for parts of trial, for Latin exegesis, "*De Sanctificatione;*" Critical exercise Rom. 8: 19-23; lecture, Gal. 5: 22-23, and sermon, Heb. 9: 7; he

passed all the parts of trial and was ordained at this Greenfield meeting, without having been licensed. When the minutes were reviewed at Synod in Springfield, Oct. 23, 1871, they were approved, "Except in the case of the ordination of Mr. S. L. Gillespie, which action the Synod regards as not strictly regular and not justified by any actual necessity, inasmuch as it would have been better to license him, and leave the question of his ordination to the Presbytery within whose bounds he was to labor." Samuel Lovejoy Gillespie was born June 12, 1838, near Bloomingburgh, Ohio. He united with the Bloomingburgh church, at the age of thirteen, and prepared for college at Salem Academy. While at the Academy he enlisted in Co. A, First Ohio Cavalry, and served throughout the war; the date of his enlistment was June 1st, 1861. He returned to the Academy in 1865, graduated from Washington and Jefferson, Pennsylvania, with the class of 1868, and from Princeton Theological Seminary in 1871. In March, 1871, he went as Missionary of our Foreign Board, to the Gaboon Mission in West Africa; in 1872, he was placed in charge of the Evangasimbu Station, Corisco. In March, 1874, he returned to the United States, and in July of the same year he was appointed to Utah, by the Board of Home Missions. He labored at Corinne, Utah, and Evanston, Wyoming, until June, 1877, when under care of the Home Mission Board he began a mission at Brigham City, among the Mormons, among whom he still labors, being stated supply of the Corinne church, Box Elder, Utah.

In Presbytery at Frankfort, April 11th and 12th, 1871, R. K. Campbell and Warren Taylor were reported installed. The pastoral relation existing between R. C. Galbraith, Jr. and the Concord church was dissolved, and he began to supply the Frankfort church, and Heber Gill began to supply the Concord church. Luke DeWitt was appointed to preach and declare the pulpit vacant, at Concord, which he did the next Sabbath, after which Mr. Gill, without an interval, began to preach there. The Presbytery next met at Chillicothe, pursuant to a call issued by the Moderator, as follows:

"The Presbytery of Chillicothe will meet in First Presbyterian church, of Chillicothe, on Tuesday, the 11th of July, at 11 A. M., to take such action as may be proper, in the case of Rev. Francis Rea, under care of Presbytery, and charged with the sin and scandal, of drunkenness.

Signed, WARREN TAYLOR, Moderator."

When the Presbytery met, at the appointed time, "The following paper was read and adopted: "Whereas Rev. Francis Rea, a foreign

minister under care of this Presbytery, is charged by public rumor, with the sin of drunkenness, as is well known to this body; and Whereas the Presbytery has been called together, in view of said rumor; and Whereas further, Mr. Rea is present with us, Therefore, Resolved; That he be requested to make, to Presbytery, a full statement touching his character and conduct involved in said rumors." A written statement prepared by Mr. Rea, was then read by Mr Wright, (an elder of the Second Greenfield church,) accompanied by remarks expressive of the state of feeling in the congregation. After hearing from Mr. Rea, and also from the elder of the church, a petition signed by more than half the members of the church and by as many adherents of the church, asking Presbytery to deal leniently with Mr. Rea, was read, as was also a petition from five of the elders of the church asking a thorough investigation of the rumors charging Mr Rea with drunkenness. The following resolution was then presented, and after discussion was adopted: "Resolved; That Rev. Francis Rea be instructed to suspend his labors as stated supply to the Second church of Greenfield, until the current rumors, affecting his christian character, be investigated by a commission appointed by Presbytery, said commission to report to an adjourned meeting, to be held on the first Tuesday of August, at three o'clock P. M., in the Presbyterian church at Washington." Revds. H. W. Biggs and Geo. Carpenter, and Elder S. E. Hibben, were appointed said commission. Presbytery therefore met in Washington, Augst 1, 1871, when the commission appointed at the last meeting, reported, as follows: "The comission to investigate the rumors affecting the christian character of the Rev. Francis Rea, beg leave to report, that they visited Greenfield, on July 12, to seek for testimony on the charge of his having been intoxicated, in March last. After a careful consideration of the testimony of several witnesses, they found no evidence to substantiate the charge. They also appointed a day to visit the cities of Cincinnati and Dayton, to learn what testimony there was as to the truth of the rumors of his having been intoxicated in those places; but before the day named, they received information, from a reliable source, that he had been seen intoxicated, on the streets of Greenfield, at a subsequent date. They therefore again visited that place and obtained the following testimony, viz:

"The undersigned in the presence of the omniscient and heart searching God, to whom we shall answer, do sincerely and truly affirm and declare that on Friday, July 14, 1871, we saw and conversed with Rev. Francis Rea, in the town of Greenfield, Highland

county. Ohio, that, from his conversation and conduct, we are well convinced that he was under the influence of intoxicating liquor, and have no hesitation in saying that he was drunk.

Signed,

MARTHA MURRAY,

A. J. WRIGHT,

G. J. RUCKER.

*July 27. 1871.*

They also learned that he had been guilty of the sins of lying and fraud, and had left the place for parts unknown. All of which is respectfully submitted.

Signed,

HENRY W. BIGGS, Chairman,  
GEORGE CARPENTER."

The report was accepted and the following action was taken: "Whereas the Presbytery having heretofore received Rev. Francis Rea, a foreign minister, as a probationer under the charge of Presbytery, and it appearing to the satisfaction of said Presbytery that the said Francis Rea has been guilty of the sin of drunkenness, since he has been received as a probationer, Therefore, be it resolved; That the said Francis Rea be rejected, and that his name be stricken from our roll as a Probationer, under the charge of this Presbytery." "The Stated Clerk was instructed to publish the action of Presbytery, in regard to Mr. Rea, in our Religious Papers."

In Presbytery at Greenfield, Sep. 12, 1871, the following resolutions were adopted: "Resolved; 1st. That we recommend all the young men in our bounds, who are students of Theology, to put themselves under the care of Presbytery whether they desire aid from the Board or not. 2nd. That we direct all our candidates to report, in person, every year at the fall meeting of Presbytery. 3rd. That we require annually, at our Fall meetings, from each candidate's pastor a written statement of his diligence in his attendance upon the means of grace, and of his apparent progress in the christian life. 4th. That the students in Theology be required to deliver annually before the Presbytery at its fall meeting, a specimen of progress in addition to the trials for licensure laid down in the book." Good resolutions, but I think they were not much, or long observed. In Presbytery at the Second church, Greenfield, Tuesday, Nov. 14, 1871, the Rev. A. B. Brice D. D. was received on certificate from the Presbytery of Athens, accepted a call from the Second church of Greenfield and was installed. He had been supplying them for some time before this, and in anticipation of this call Presbytery had, at a meeting held in Springfield, during the sessions of Synod, made an informal arrangement as to what persons should take part in the installation, and had, in this way, appointed H. W.

Biggs to preach and preside, but at the request of Mr. Biggs, who presided. Henry B. Gage, of the Colorado Presbytery, who was present, as corresponding member, preached the sermon. S. P. Dunham gave the charge to the pastor, W. J. McSurely to the people. A called meeting was held at Chillicothe, Feb 6, 1872, at which the relation between the Rev. Norman Jones and the Union and North Fork churches was dissolved, and Mr. Jones was dismissed to the Presbytery of Fort Wayne.

At South Salem, April 9th and 10th, 1872, the Rev. Wm. H. Prestley declined a call from Seneca church of Geneva Presbytery. "A petition from certain persons for the organization of a church to be called Mona Mission was presented, whereupon Wm. H. Prestley, and elders, Hugh Bell, S. F. McCoy, Peter Platter and James T. Bonner were appointed to organize a church in answer to the petition, if the way be clear. The Rev. E. Grand Girard, being about to take a tour to Europe, was furnished with proper testimonials of his standing. R. N. Adams was dismissed to the Presbytery of Neosho. Brainerd T. DeWitt was dismissed to the Presbytery of Marion. Mr. DeWitt was born in Marietta, Ohio, April 28, 1840, graduated from Marietta College, with the class of 1865, studied theology one year at Auburn Theological Seminary, and one year at Lane, he was ordained by the Presbytery of Scioto in April, 1868, was stated supply at Frankfort, Ohio, from 1868 to 1870, was at Van Wert, where he was installed pastor, from 1871 to 1873; stated supply at Gilroy, California, from 1874 to 1876; at Sturgis, Michigan, from 1877 to 1879; pastor at Fairview, Pennsylvania, from 1879 to 1885, and in 1885, he became pastor at Elizabeth, Pennsylvania, where he still is. "The following petition, from the Second church, Greenfield, was presented and referred to the committee on Bills and Overtures."

*"To the Presbytery of Chillicothe, to meet in South Salem, April 9, 1872.*

DEAR BRETHREN; We, the undersigned petitioners, members and ex-members of the Second church, Greenfield, would represent to your body, that said congregation, before changing their ecclesiastical relation from the United Presbyterian church, to the Presbyterian church of North America, did adopt unanimously, a series of resolutions, declaring that in the public worship, in the church, the inspired psalmody should be used to the exclusion of hymns, of human composition, said resolutions not to be set aside, but by a vote of three-fourths of the congregation. And whilst adopting the resolutions, above referred to, on the subject of Psalmody, we kept ourselves within the rules of the Presbyterian church, on that sub-

ject. Said church having adopted the version of the book of Psalms, originally composed, by Francis Rouse, as her system of praise, consequently the resolutions, referred to above, were and are, legal and binding on the congregation until repealed, or set aside, according to their own provisions. And we further believe that without the adoption of said resolutions, that the aforesaid ecclesiastical change could not have been made. And we would also represent to you that about the last of January, or the first of February of the present year, a meeting was called under the auspices of A. J. Wright and others, which meeting was composed of about one-third of the congregation. And the meeting, so called and so composed, proceeded to repeal the aforesaid resolutions, which they asserted they accomplished by a majority of four, or five, of that minority of the congregation in attendance, and immediately introduced the hymns as the system of praise of the congregation, by about the same vote, thus changing essentially the worship of the congregation, and perpetrating a great wrong upon your petitioners. Your petitioners are conscientiously opposed to the use of uninspired hymns, in the worship of God, and they are thus cut off from participation in that delightful part of worship. And now we pray you to declare the proceedings of the above recited meeting, null and void, and of none effect, and thus place the worship of said congregation in the same state in which it was, when we connected with your Presbytery. We also appoint James Watt, our commissioner, to present our petition.

Signed. RUTHERFORD COLLIER, and 58 others.

The committee reported: "Your committee are of the opinion that the manner of introducing the hymns into the worship of said church was unwise, but we are also of opinion that to restore the former status would, under the present circumstances, be prejudicial to its best interests. Therefore, Resolved: That the prayer of the petitioners be not granted." The committee was made up of wise and good men—McSurely, Biggs, and elder Hugh Bell—but it appears to me that the prayer of the petitioners should have been granted. Things, however, had got into such a shape, if I remember rightly, that a large part of the church would go off, in whatever way the question was decided. As to the action of Wright, and the others who assisted him, I thought then, and think yet, that it was deserving of the severest condemnation.

H. F. Olmstead and Joseph Provost were licensed. Mr. Provost, not speaking English, his examination was by a committee—the Revds. Grand Girard and Warren Taylor, and elder Fred. Dribot. Mr. Olmstead had been under care of Presbytery since April 3-5,

1866. His parts of trial were, for Latin exegesis, "*An Christus sotus sit Mediator noster apud Deum?*" critical exercise, Romans 5: 1-5; lecture, Mat. 22: 1-14; sermon, 1st John, 5: 12. These were all delivered and approved at this meeting, and he and Mr. Provost, whose subjects were assigned him when he was taken under care of Presbytery, at Greenfield, September 12, 1871, were licensed, April 10, 1872. Mr. Provost's subject for exegesis was, "*An Christus est Deus?*" for lecture, Psalm 2, and sermon, John 10: 9.

In Presbytery at Hamden, September 10-12 1872, French church, Mowrytown, presented a call for Mr. Joseph Provost, which he accepted, and the third Thursday of October was appointed for his ordination and installation. When Presbytery met, October 17, Mr. Grand Girard conducted all the services, except the charge to the people, which was given by S. D. Crothers. Mr. R. F. Dickey had been studying for some time, with a view to entering the ministry, but was yet in his academic course, and, at his own request, his name was dropped from the list of candidates. David E. Platter, who was taken under care of Presbytery, at Hamilton, at a meeting during the session of Synod, October 22, 1869, was transferred to the care of the Presbytery of Portsmouth. Mr. Platter was born in Sprigg township, Adams county, Ohio; united with the U. P. congregation of Tranquillity, Ohio, in May, 1864; studied at Salem Academy, and graduated at Miami University, with the class of 1871; and from Lane Theological Seminary, in 1874. He was licensed to preach by the Presbytery of Portsmouth, (to which he was transferred, while a student at Lane,) at Manchester, Ohio, April, 1873. He served the congregation at Mount Leigh, during the summer vacation of 1872, and the congregation at Eckmansville, during the vacation of 1873. Upon graduation, at Lane, in 1874, he received and accepted a call from the Presbyterian church of Rockaway, Morris county, New Jersey, and began his labors there the second Sabbath of June, 1874, and was ordained and installed by the Presbytery of Morris and Orange, July 22, 1874, and continued in that pastorate until March, 1881, since which time he has been pastor at Canton, Ohio. The pastoral relation between the Rev. John Woods and the church at Bloomingburgh was dissolved, and Mr. Woods had leave to labor out of bounds. The Rev. R. K. Campbell was Moderator of the Synod of Cincinnati, which convened at Hillsborough in October, 1872.

During the session of Synod, the Presbytery met October 18th, 19th and 20th, when the Rev. S. D. Smith was received, from the Presbytery of Marion, and accepted a call from the Mount Pleasant

church; George Carpenter was appointed to preside and preach, Wm. P. Eastman to give the charge to the pastor, and William H. Prestley, to the people, at his ordination. The Rev. John Woods was dismissed to the Presbytery of Chicago. Mr. Woods was born at Hamilton, Ohio, June 19, 1838. He united with the church at Hamilton in 1855, graduated at Miami University, with the class of 1860, studied theology one year at Alleghany and one at Princeton, was licensed and ordained, by the Presbytery of Oxford, in September, 1861, with a view to his accepting a commission as chaplain of the Thirty-fifth Regiment Ohio Volunteers. In this capacity he served during the fall and winter of 1861 and '62, and was, for a time, also, in the service of the Christian Commission. Before the close of the war he accepted a call to the church of Urbana, where he remained until 1868; went to Bloomingburgh in 1869, to Chicago in 1873, Fort Wayne in 1874; Chico, California, 1875-6; Cedar Falls, Iowa, 1877-8. Since 1878 he has resided in Minnesota, and been engaged in various kinds of Home Mission work, and since February, 1884, has been pastor of the Merriam Park Presbyterian Church, in the city of St. Paul.

At Greenfield, April 8-10, 1873, the Rev. Clark Kendall was received from the U. P. Presbytery of Caledonia. Mr. Kendall was supplying the church at Bloomingburgh. Messrs. McSurely and Williamson, a committee, appointed at Hillsborough, to organize a church, "at a point near Sugar Tree Ridge, known as the Lyle neighborhood," reported that they had organized a church, to be known as Bethel, with twenty-four members, and that John Lyle and Joseph Lyle had been elected ruling elders. "The name of the White Oak church was stricken from the roll, the members having united with the Mowrytown church." James R. Collier, David Ross Moore and J. B. Johnson were licensed. James R. Collier was born at Greenfield, Ohio, April 26, 1845. He joined the U. P. church, at Greenfield, on profession of his faith, March 9, 1866, graduated at Miami University, June 27, 1871, and at Lane Seminary, May 14, 1874, was taken under care of Presbytery at Greenfield, and licensed, with Messrs. Moore and Johnston, April 9, 1873, after having passed all the parts of trial, the subjects for which are not given. Mr. Johnston had been taken under care of Presbytery at South Salem, at the meeting April 13th and 14th, 1869.

At Bainbridge, September 9th and 10th, 1873, McKnight Williamson was, at his own request, dismissed to the Presbytery of St. Clairsville. Mr. Williamson writes from Petersburg, Huntington county, Pennsylvania, concerning himself: "I first saw the light

in a farm-house, in Cumberland county, Pennsylvania, February 28, 1800, my parent's ninth son, and only survivor. Seven of the ten sons graduated; the three elder at Dickinson College, one at Washington, Pennsylvania, and three at Jefferson, myself one of the three, I graduated in September, 1820. Five entered the ministry, all staunch Presbyterians; one practiced law, the other was a clerk at Washington, in the Comptroller's office. He paid the expenses of four of us who entered the ministry, from Academy to Theological Seminary. He, himself and the lawyer were indebted to my oldest brother, who entered the ministry, for their education. My Seminary studies of three years closed about September 28, 1825, at Princeton. I was licensed June 9, preceding, by the Presbytery of Carlisle. My first pastorate was at Dickinson; my ordination, by Carlisle Presbytery November, 1827; my church 12 miles from my birth-place. I was their first pastor. In eight and a half years, I was called to Lower Tuscarora, Presbytery of Huntington; my pastorate there extended to ten years and six months. In 1846, I went West and spent four months missionating in Iowa. I then settled in Eastern Ohio, accepted a call from a church in St. Clairsville Presbytery, and remained seven years and six months; then supplied a church in Zanesville Presbytery one year; then found a charge, in Hocking Presbytery, where I remained from April 1854, to November 1859, when I set my face toward your (Chillicothe) Presbytery. After leaving your Presbytery I passed into the bounds of St. Clairsville, and in 1881, came into Huntington county, Pennsylvania, accepting a call from a small congregation near this village, which some years since was relinquished. I don't preach much now; my Presbytery deeming it best to be lenient towards such an old man. Though one of the oldest Presbyteries in our now grand old church, I am about the oldest who has ever been a member of this Presbytery." For a man who is so nearly in his 90th year I think this is a grand letter. I sincerely hope that he may live to be a hundred, and that all his years may be crowned with blessings. Heber Gill was made stated supply at North Fork and Concord, and Clark Kendall continued at Bloomingburgh. Mr. Gill had supplied Concord while he was Principal at Salem Academy, but now he lived between the churches of Concord and North Fork, and supplied both churches. The committee on bills on overtures reported the following as having been placed in their hands, viz: "Does this Presbytery consider promiscuous dancing such an offense as to warrant and demand the discipline of the Lord's house?" The committee recommended the following answer;

viz: "Yes; as to the extent to which that discipline should be carried each session, being familiar with the peculiar circumstances, is best fitted to judge, as the particular cases may arise." This report was received and adopted.

At Portsmouth, October 17, 1873, Presbytery held a meeting during the session of Synod and received the Rev. W. F. Hughey who presented credentials of good standing, in the Ohio Conference, of the M. E. church, and professed his acceptance of the doctrines and government of the Presbyterian church, and was enrolled as a member of Presbytery. Mr. Hughey, however, was not satisfied, the thought of having broken off his connection with the church, in which he had been brought up, troubled him, and in a called meeting, at Chillicothe, December 8, 1873, at his request, he was given a certificate of standing and dismission to the Methodist Episcopal church. He afterward practiced medicine, for a number of years, at Bainbridge, Ohio, whence he moved to Frankfort, Ohio, August 15, 1887, began the practice of medicine there, and died November 26, 1887.

A called meeting of Presbytery was held, at McArthur, December 30, 1873, at which J. B. Johnston was ordained and installed pastor of the McArthur Church; his trial sermon was from Ps. 105: 17-22. The Rev. J. K. Gibson, of the Presbytery of Portsmouth, being invited, preached the ordination sermon; R. K. Campbell presided; John Barrett gave the charge to the pastor, and H. W. Biggs to the people. The next day was appointed for his installation, at Hamden, Mr. Barrett to preach and preside; W. H. Prestley to give charge to the pastor, and R. K. Campbell to the people.

At Kingston, April, 14th and 15th, 1874, the Rev. Clark Kendall accepted a call from the Bloomingburgh church; W. J. McSurely was appointed to preach and preside, S. P. Dunham to charge the pastor and Geo. Carpenter the people, at his installation. David Ross Moore was, at this meeting, ordained as an evangelist and dismissed to the Presbytery of Dayton. His trial sermon was preached from Isaiah 9: 6, Mr. McSurely preached the ordination sermon; T. M. Stephenson presided, and Mr. Lowes gave the charge to the evangelist; his ordination was on April 15. Mr. Moore was born at Rising Sun, Indiana, January 9, 1850; he united with the church at Reading, Ohio, in 1863, his father was then pastor of that church; he prepared for college, at Salem Academy, graduated from Miami University in 1871, from Lane Seminary in 1874, from Princeton Seminary in 1878. He preached at the Venice Church, Presbytery of Cincinnati, from 1874 to 1877; at Brookville,

Indiana, from 1878 to 1880; at Frankfort, Indiana, from 1880 to the fall of 1881, then he again was pastor at Brookville, from 1881 to 1886, when he accepted a call to Logan, Ohio, where he was installed in April 1886. Nelson Carr, a student, under care of Presbytery, and who had been attending Danville Seminary was dismissed to the care of Platte Presbytery. J. A. I. Lowes was granted leave to labor out of bounds. The relation between S. D. Smith and Mount Pleasant was dissolved, to take effect July 20, 1874. The following action was taken, in reference to the Women's Temperance Crusade, which may be interesting as showing the state of feeling, at the time. "During the last three months, a remarkable Temperance Revival has been in progress in Hillsborough, Washington C. H., Greenfield, Chillicothe, McArthur, Hamden, Frankfort, Bainbridge, Kingston, Leesburgh, Wilmington, Lexington, and other towns and villages. This work has been characterized, by an unusual out-pouring of the spirit of grace and of supplication, a degree of harmony among the different evangelical denominations hitherto unknown in this region, a great progress in public sentiment as regards the subject of temperance, and the development of a large amount of talent, hitherto concealed, among the lay members of our churches. Thousands of persons have been induced to sign a pledge of total abstinence from all intoxicating liquors, as a beverage. Many have been reclaimed from habits of intemperance. Numerous saloons have been closed, and their proprietors induced to engage in other means of gaining a livelihood. The christian ladies in these communities, deserve the warmest commendation for the heroism they have displayed, in the ardent, self-denying and persistent labors which have been blessed with such encouraging results. The developments of this work have been such, that the query has been started, in many minds, whether the Presbyterian church has not deprived itself of much efficiency in the past, by keeping the female part of its membership too silent in our devotional meetings. We feel that a great work has been accomplished, but much remains to be done, even where success has been greatest; strenuous and persistent efforts will have to be made, in order to maintain the ground that has been gained. The grace of God must be constantly sought after, if souls are saved, not only from intemperance but from eternal death. Our experience during the past year, is full of intimations that God is more ready to bless than we are to believe, or to ask for his favors with importunity." Of course this movement did not effect the permanent good, that its more enthusiastic supporters and

advocates expected, but so we are led on, and if but a little lasting good is effected, we should be thankful, and considering the little as an earnest, as first fruits, should press on, looking for, expecting, in God's good time, the abundant harvest.

At an adjourned meeting in South Salem, Tuesday, May 12. 1874, Horatio F. Olmstead was ordained. His trial sermon was from 1st Cor. 15: 22. R. K. Campbell presided, H. W. Biggs preached, and S. D. Crothers gave the charge to the evangelist. After his ordination, Mr. Olmstead was dismissed to the Presbytery of Whitewater. Mr. Olmstead was born at Allensville, Switzerland county, Indiana. He united with the Salem church, April 25, 1865, while at the Academy, where he was a student for four years. He was at Hanover College one year, and studied theology at Lane Seminary, and began preaching to Providence church, in Whitewater Presbytery, while still in the Seminary, and remained with them until September, 1876. From October, 1876, to October, 1879, he had charge of the Versailles, Dillsboro and Sparta churches. From November 1st, 1879, to November 1st, 1887, he had charge of Rising Sun and Palmetto churches; then he took charge of the church in Mount Carmel, Indiana, of which he is still stated supply. Thomas M. Stevenson, H. W. Biggs, and J. B. Johnston, a commission, appointed at the last meeting, to organize a church at Zaleski, reported that they had performed that duty.

At Fall Creek, September 8th and 9th, 1874, the Rev. S. D. Smith had leave to labor out of the bounds of Presbytery. James R. Collier was ordained; Clark Kendall preached; Dr. A. B. Brice presided, and R. K. Campbell gave the charge to the evangelist. The ordination was on Wednesday, September 9, 1874. Mr. Collier had leave to labor out of bounds. He became stated supply of Mason and Somerset churches, in the Presbytery of Cincinnati, September 17, 1874, and remained thus until December 17, 1879, when he accepted a call from Jackson, Ohio, beginning his pastorate there January 1, 1880, and remaining until April 9, 1883, when he began to preach to the Walnut street Presbyterian church, Louisville, Kentucky, was installed as pastor of that church, and still remains there.

In Presbytery at Greenfield, March 9, 1875, the pastoral relation between the Rev. Wm. H. Prestley and the Third church of Chillicothe, was dissolved. The following resolutions, adopted by the congregation, were read, and, on motion, put on the records of Presbytery: "Resolved; That in the Rev. Wm. H. Prestley we have had an able minister, in word and ordinance, a prudent counselor to those who have sought his counsel, an able adviser to the anxious,

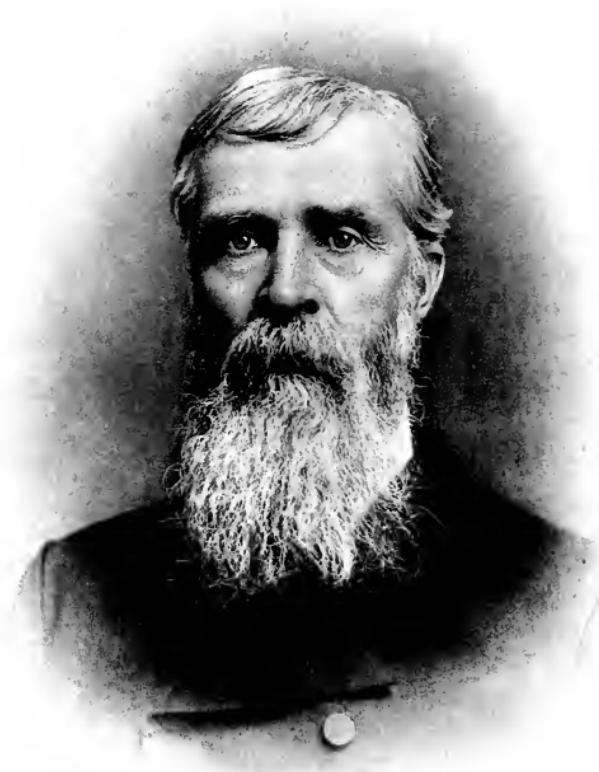
inquiring soul, a sympathizing pastor to the sick, and a spiritual comforter to the afflicted and bereaved. Resolved; That in assenting to the dissolution of the pastoral relation that exists between us, and to the severing of those ties of affection, made strong by long years of christian fellowship, we do assent in humble reliance upon the King and Head of the church, that we each, pastor and people, may realize the truth of His declaration, that all things shall work together for good to those that love the Lord." The dissolution of this relation was to take effect on the fourth Sabbath of March. Mr. Prestley was born in Pittsburgh, Pennsylvania, graduated at Miami University, in the class of 1852, studied theology at the Theological Seminary of the West, Oxford, Ohio, A. R. P. church; was licensed by the First Presbytery of Ohio, April, 1854; ordained by the Presbytery of Big Spring, 1855; supplied a church at Pottsville, Pennsylvania, from May, 1855, to November, 1856; when he was called to, and installed pastor of, the First Associate Reformed Presbyterian church of Chillicothe. In April, 1869, with this church, he united with the Presbytery of Chillicothe, Old School. In 1875, Mr. Prestley accepted a call to the First Church, Tuscola, Illinois. In November, 1876, he accepted the call of the First Church, Decatur, Illinois, and was installed pastor in June, 1877, which relation continued until January, 1889, when he presented his resignation.

At Bloomingburgh, April 13th and 14th, 1875, Mr. Grand Girard accepted a call from the Mount Pleasant church, and John Barrett was appointed to preside and preach, George Carpenter to give the charge to the people, and H. W. Biggs to the pastor, at his installation which was to take place at such time as the committee and congregation should appoint. The Rev. Samuel Davies Smith was dismissed to the Presbytery of Columbus. Mr. Smith was born January 17, 1817, in Clinton township, Franklin county, Ohio. He united with the church at Worthington, of which church his father was an elder. He prepared for college at Mount Holly, New Jersey; attended college for a time at Dartmouth, New Hampshire, but graduated from Oberlin, Ohio, in 1840, and in theology, also, at Oberlin, in 1843. He was ordained by the Lorain County Association, and soon after settled, as stated supply, in Covington, Indiana, where he remained four years. In 1844 he was received into Crawfordsville Presbytery. He supplied Wabash City church three years, beginning in 1848. Being then in Fort Wayne Presbytery, he organized there the churches of Pleasant Grove and La Gro. In 1851 he was received into Dayton Presbytery, and supplied Addison

and Nashville, and organized Tippecanoe church. In 1854 he went to Yellow Springs, organized the church there, and was installed pastor for one-half of his time, June 21, 1855, preaching the other half at Morrow. After four years labor at Yellow Springs, he resigned his pastorate there, and, for two and a half years, gave his whole time to Morrow. In 1860 he removed to Lyme, Huron county, Ohio, where he remained until 1864; then, for three years, he was agent for the American Bible Society. In 1868 he began preaching at Delhi, Delaware county, and continued there over three years. After he left our Presbytery he preached at West Rushville, Bethel and Bremen, until 1878, when he began preaching at Reynoldsburgh and Grove City. In 1882 he went to Lithopolis, where, in the Minntes of 1888, he is marked as stated supply. He was once Moderator of the Synod of Cincinnati. The pastoral relation existing between Joseph Provost and the Mowrytown church was dissolved, and Mr. Provost was dismissed to the "French Protestant Evangelical Church of Canada," he having received a call from the French Church of Montreal. B. H. Lea, a licentiate, was received from the Presbytery of Union. The following paper was adopted: "Resolved; That Presbytery recommend to the ladies of our several churches, to hold a convention in Chillicothe, on the first Tuesday of September, for the purpose of organizing a 'Ladies' Presbyterial Missionary Society.' Resolved further; That we recommend that each congregation send two ladies to represent it, in said convention."

At Wilkesville, September 14th and 15th, 1875, the Rev. James R. Collier was dismissed to the Presbytery of Cincinnati, in whose bounds he had been laboring since his ordination. The Rev. J. A. I. Lowes was dismissed to the Presbytery of Portsmouth. Mr. Lowes was born September 3, 1816, in Warren county, Ohio, twenty miles from Cincinnati. He united with the church of Pisgah, in the Cincinnati Presbytery, when about eleven years old, graduated from Miami University, with the class of 1841, studied theology in the A. R. Seminary there, under Dr. Claybaugh; was licensed by the Presbytery of Oxford, March 23, 1843. After his ordination, by the Presbytery of Chillicothe, he preached at New Market two years, then preached at Mount Carmel, Indiana, two years; came to Salem, as principal of the Academy, in 1848; went to Oxford, in the fall of 1870, taught in Miami University until the fall of 1872; taught in the University of Wooster from 1872 to 1873; returned to Oxford, while the University was closed, and taught, with Professor Bishop, a private school, in the University building at Oxford, one year; then preached two years at Felicity and Cedron churches in Portsmouth.





REV. H. W. GUTHRIE,

Chillicothe, Ohio.

Presbytery; superintended the public schools at New Richmond, Ohio, from 1876 to 1881; then went to Portsmouth, in 1881, and superintended the public schools there, for two years, since which time he has been teaching a private school in Portsmouth. There may be better men than Mr. Lowes, but they are not plenty.

Heber Gill and J. B. Johnston were permitted to labor out of bounds, until the Spring meeting. Charles Brouillette and Charles Chavez were licensed. Mr. Brouillette was taken under care of Presbytery, at this meeting, and passed his parts of trial, the subjects of which are not given, except sermon on Phil. 2: 12-13. Mr. Chavez, not speaking English, his exercises were in French, and were given to E. Grand Girard, R. C. Galbraith, Jr., and elder Fred. Druhot, to examine. This committee reporting favorably, the two brethren were licensed, Wednesday, September 16th, 1875. Mr. Chavez's popular lecture was from Rom. 8: 1-4, and sermon from Mat. 7: 13-14. He was educated at Montreal, Canada. B. H. Lea was ordained; S. D. Crothers presided, R. C. Galbraith, Jr., preached, and Clark Kendall gave the charge to the evangelist. The ordination was Wednesday, September 15. The Rev. Hugh Wylie Guthrie was received from the Presbytery of Columbus. Mr. Guthrie was born near Mount Vernon, Knox county, Ohio, November 22, 1827. He joined the Blooming Grove Presbyterian church, Richland Presbytery, O. S., October 22, 1844; prepared for college at Martinsburg Academy, Knox county, Ohio; graduated at Ohio University, Athens, August 4, 1852, and at the Western Theological Seminary, Alleghany City, Pennsylvania, in May, 1856. He was licensed by Alleghany City Presbytery, O. S., April 10, 1855, and ordained, as an evangelist, by the same Presbytery, April 9, 1856; was missionary for five years, among the Chippewa and Otoe Indians, in Michigan, and Kansas Territory; preached five years in Goshen Presbyterian church, in the Presbytery of Cincinnati; for five years in Mount Carmel church, in Whitewater Presbytery; two years in Russelville and Sardinia churches, Ripley Presbytery, N. S.; five years in New Holland and Mount Sterling churches, in Columbus Presbytery; five years in North Fork and Concord churches, and six years in Union and Memorial churches, in this Presbytery. Mr. Guthrie began to supply Concord and North Fork churches immediately after Mr. Gill ceased preaching to these churches, in 1875; he also, for some months, supplied the First Church, Chillicothe. During the war, at which time he was preaching at Goshen, he rendered service at Camp Dennison, in the hospitals, and by occasional preaching to the transient regiments; also, spent some time under the direction of the Christian

Commission, in hospital work at Chattanooga, after the battle of Chickamanga; and at the time of the famous John Morgan raid, answered the call for troops, and served at Camp Dennison and in forced march in pursuit of Morgan's marauding band. In the work of preparing this History for the press, Mr. Guthrie has rendered very great service, for weeks laboring faithfully and cheerfully. I acknowledged this labor in the preface, before it was done, because I hoped to get it, but the event has proved better than my expectations, and I want again to express my sense of obligation.

A letter was presented to the committee of bills and overtures, (R. C. Galbraith, Jr., Clark Kendall and Judge S. F. McCoy,) from three members of the First Church, Greenfield requesting that a meeting of Presbytery should be appointed to inquire into a matter about which they felt aggrieved; but it seemed best to the committee, and Presbytery agreed with them, that H. W. Biggs and S. E. Hibben should be a committee to visit Greenfield, and endeavor to arrange for a quiet settlement of whatever difficulties they might find existing there. The members who requested the meeting were members of the Masonic fraternity, and the thing that aggrieved them was that a lecture, with accompanying illustrations, in opposition to Free Masonry, had been delivered in the church. When the committee visited Greenfield, to the honor of those who had been aggrieved, and also of the officers of the church, it should be recorded that the committee found them reasonable, sensible, Christian men, who had more confidence in, and esteem for, each other, and for the honor of the church, than to permit themselves to be estranged, when they came to prayerfully consider the matter, by a thing of this kind, and a reconciliation, perfect and complete, was effected, and those who belong to the fraternity, and those who do not, have since worked together as honest Christian men, having confidence in the Christian integrity of each other, as they should always have done, and as it is to be hoped they may ever continue to do. This is the last that we hear of Masonry, in the action of Presbytery.

In Presbytery at Washington, October 21, 1875, during the session of Synod, Charles Brouillette and Charles Chavez, were ordained as evangelists. Mr. Brouillette's trial sermon was from Phil. 2: 12-13. Mr. Chavez, not speaking English, E. Grand Girard and R. C. Galbraith, Jr., were appointed a committee to examine him and hear him read his sermon, and reported favorably to him and they were ordained October 21. Mr. Grand Girard preached, Mr. Crothers presided, and Mr. Biggs gave the charge to the evangelists. Mr. Chavez was granted leave to labor out of bounds. The

committee to prepare a memorial of the Rev. Irwin Carson, presented the following report, which was ordered to be put on the records: "The Rev. Irwin Carson was born in Ohio county, Virginia, August 6, 1809, and educated in West Alexander Academy, and Jefferson College. He engaged in teaching in Winchester, Virginia, and there began the study of theology, under direction of the Rev. Dr. John McClusky, at West Alexander. He was licensed to preach August 31, 1839, and ordained in 1843 or 1844, while supplying the church of Moundsville. In 1848 he came to Athens, Ohio, to supply the pulpit of Dr. Hoge, during his visit to Europe; while there, he received an invitation to supply for six months, the First Church, Chillicothe, and, at the expiration of that time, was called to the pastorate. He labored successfully in that church, for six and a half years. Over seventy members were added to the church during his ministry. In 1855, his health failing, he resigned his charge and removed to Oskaloosa, Iowa, where he preached four years. His labors there were greatly blessed, and to-day that church is one of the most flourishing in the State. In 1859 he returned to Ohio, and preached for a number of years, as stated supply, to the church of McArthur. His health again failing, he removed to Chillicothe, bought property, and resided there till his death, preaching as he had opportunity. After suffering for many months, in May 31, 1875, he died, in full assurance and comfort of the gospel he had so long preached."

Since the last meeting of Presbytery, the Rev. Alexander Leadbetter had gone over to the silent majority. Mr. Leadbetter was born in the city of Glasgow, Scotland, on the 3d of April, 1804. After a preparatory course, in the grammar school of that city, he entered the University of the same city, October 10, 1820, and went through the regular course of studies there required to take the degree of A. M. He took a high prize in the Greek class, which had enrolled about one hundred and fifty. After taking his degree, at the University, he pursued his studies for four years, at the Theological Seminary of the Relief Synod, finishing his course there in 1829, and the same year was licensed to preach by the Relief Presbytery of Glasgow, and for several years labored in the gospel under the direction of that body. In 1834 he came to America, landing in New York in September. About a month after landing he began to preach at Somers, Westchester county, New York. In 1836 he became connected with the Bradford Presbytery, and soon after accepted a call from the church of North Salem, and was installed in 1841. He afterward preached in New Hartford, Connecticut,

remaining there until 1852. In 1857 he visited Ohio and remained in our Presbytery, laboring as stated supply in the churches of Marshall and Rocky Spring, and finally removed to Wilmington, where he remained, although not able, during his last years, to preach. He died at Wilmington, on the 4th of October, 1875.

At Greenfield, January 1st, 1876, at a called meeting, the pastoral relation between the Rev. A. B. Brice D. D. and the Second church of Greenfield was dissolved, and he was dismissed to the Presbytery of Athens. Dr. Brice was born at Harmony Furnace, Harrison county, West Virginia, Oct. 20, 1818. He prepared for college at Greene Academy, Greene county, Pennsylvania, where he joined the Cumberland Presbyterian church. He attended college at Alleghany College, Meadville, Pennsylvania, was licensed at Millsboro, on the Monongahela, in 1840, and ordained at Bethel church, Washington, Guernsey county, Ohio, Oct., 1841; after some years he was called to edit "The Cumberland Presbyterian," was editor seven years; then was twelve years pastor at Tarlton, Ohio, and seven years at Beverly, Ohio. Then he went into the Athens, and soon after into the Chillicothe Presbytery. After leaving our Presbytery, he preached three years at Nelsonville, and then preached in the Columbus Presbytery, at Amanda and Greencastle, and then at the Greenfield church, in Fairfield county, and at Grovesport where he is still pastor, so reported in the Minutes of 1888. He has been nearly half a century in the ministry, and still has health and strength, and enjoys his work.

In Presbytery at Hillsborough, April 11th and 12th, 1876, Charles Chavez was dismissed to the Presbytery of Maumee. Mr. Chavez was born in France. After he was dismissed from our Presbytery, he preached, for a time, at Stryker, Ohio; then at St. Ann, Illinois, to the Second Presbyterian church; then at Mulberry, Kansas, thence he returned to St. Ann, where he joined the Baptist church and is still in that connection. Heber Gill had leave to labor out of bounds and was granted a certificate of standing. The Rev. S. W. Elliott was received from the Presbytery of Louisville. Presbytery had, as was then required by a standing rule, an evening session, spent in hearing addresses, from several of the members, in the interest of Sabbath Schools. A standing rule was adopted, requiring the administration of the Lord's supper, at each stated meeting; which, when convenient, was to follow immediately the opening sermon. Diogenes Caron, who had been absent for a long time, not answering satisfactorily the letters that the Stated Clerk had been directed to write to him, a committee had been appointed

to visit him, and made the following report to the Presbytery: "The committee, to confer with brother Diogenes Caron, concerning non attendance upon the meetings of Presbytery, beg leave to make the following report: His excuses were that he had not time, nor money, to attend. Concerning his wish to be continued as a licentiate, he said, 'I do not expect ever to seek regular work, nor do I feel that I am qualified for such labor.' We recommend that the license of Mr. Caron be withdrawn.

(Signed)

CHAS. BROUILLETTE  
B. H. LEA."

The report was received and adopted, and the Stated Clerk was directed to communicate to Mr. Caron, the action of Presbytery in his case. The following resolution was adopted: "Resolved; That Presbytery has heard, with great pleasure, that the Woman's Missionary Society has appointed its next annual meeting at the same time and place as our stated meeting in the fall, and trusts that there will be a full representation from all the societies."

At Chillicothe, May 16, 1876, the Rev. John O. Proctor was received from the Presbytery of Wooster, and accepted a call from the church at Piketon. H. W. Biggs, W. P. Eastman and S. W. Elliott were appointed a committee to install him, at such time as should be agreed upon, by the parties. This installation, however, did not take place, as Mr. Proctor, on further consideration, concluded it was his duty to decline the call; he however continued, for some time, to supply the church. The Rev. John O. Proctor and elder Geo. W. Lauman were appointed a committee to organize a church at Buchannon, in Pike county, if the way be clear; this committee, however, did not organize a church there, and were afterward discharged.

At Chillicothe, Sep. 12th and 13th, 1876, the Rev. Charles Brouillette was dismissed to the Presbytery of Wiff, Ontario, and the French church was granted leave to procure their own supplies. Mr. Brouillette was born in Quebec, Canada, Dec. 6, 1847. He was baptized and brought up in the Roman Catholic church, until he was ten years old. His parents removed to Illinois, and settled in Kankakee county, and left the Roman Catholic church, and he joined the Presbyterian church with them at St. Ann, in Illinois, in 1857. After a year spent in a collegiate Institute at St. Ann, he went to Montreal, Canada, and took a three years course in the McGill University, and afterward took three years in theology in the Presbyterian College, Montreal, and came to our Presbytery immediately after graduating. After leaving our Presbytery he

supplied the Presbyterian church of St. Louis, Province of Quebec, from April, 1877, to Dec., 1879; from January, 1880, to Sep., 1881, he was pastor of the church at New Glasgow, Quebec. In Sep., 1881, under appointment of our Board of Home Missions, he went to Nebraska and took charge of the church of Alexandria, which church he served for five years, and then resigned to take charge of Bower, Obiowa and Tobias, three new churches organized on the territory formerly occupied by Alexandria, and is still in charge of them. His P. O. address is Alexandria, Nebraska. The Rev. Heber Gill was dismissed to the Presbytery of West Virginia; he is now at Earlville, Illinois. The following resolutions were adopted: "Resolved; 1st. That Presbytery has learned, with great pleasure and thanksgiving, of the work the Woman's Presbyterial Missionary Society has accomplished, in organizing auxiliary societies in the various churches, and in the collection of funds, and that we do hereby most heartily endorse their efforts, and pledge them our earnest support. 2nd. Resolved; That we extend them a cordial invitation to meet at the same time and place of our stated meetings, whenever it may suit their convenience and pleasure. 3rd. Resolved; That a copy of these resolutions be transmitted to the society, now in session, in the Third church of this place."

At Lebanon, Oct. 20, 1876, at a meeting held during the session of Synod of Cincinnati, which body honored itself by choosing for its moderator the Rev. D. Samuel Crothers, of our Presbytery. Mr. G. E. Gowdy, a licentiate, was received from the Presbytery of Dayton and accepted a call from the Second church of Greenfield. Mr. Gowdy was ordained and installed pastor of that church Friday, Dec. 8, 1876. He preached his trial sermon from Job 25: 4, W. J. McSurely preached the ordination sermon from Mat. 13: 33. H. W. Biggs presided and gave the charge to the pastor and R. K. Campbell gave charge to the people. At the Lebanon meeting, also, the Rev. R. N. Adams was received from the Presbytery of Neosho. The relation between Warren Taylor and the Wilkesville church was dissolved. Fall Creek, Marshall and Belfast were permitted to employ Mr. J. McDowell, a licentiate, to supply them for one year. John Thompson was recommended to the Board of Publication as a missionary for that Board, for our Presbytery in connection with the Presbytery of Portsmouth.

Mr. Thompson labored as missionary in the Presbytery for some years, and did efficient service. He is now and has been for some years, working as a missionary, looking after the poor, etc., etc., in the employ of the First Church of Pittsburgh. My first

acquaintance with him was at a Sabbath School celebration, in a grove near Lyndon. He had a board set up as a shelf, and was standing behind it, with some books laid on it. I bought one of his books and left it with him, until it was time to start for home; in the meantime, I fell in with one of my neighbors, from near Frankfort, who had gone up on the train and invited him to take a seat with me in my wagon, on his return, which invitation he accepted. When the time to start came, I went to get my book, and while Mr. Thompson was tying it up, my friend, who was quite an exhorter, and even had license to preach, though not in our denomination, picked up "Hodge, on the Atonement;" when Thompson, with an Irishman's desire to make a sale, and a North of Ireland brogue, which I wish I could write down, said, "That is a fine book, my friend; I'd advise ye till buy it." "Oh, I don't know," said my friend, "I have read a great many books on the Atonement, and none of them have satisfied me." "Well," said Thompson, "buy this one, ye'll find the truth, it gives the true doctrine." "I guess," said the exhorter, "I'd find it, like all the rest, nothing but blood, blood; for my part, I never could see anything, in the character of the Lord, that would make him to be pleased with blood." I then thought, I must say something, and so said, "Without shedding of blood, is no remission." When he said, "Yes, I know Paul says that, but then I never could see the use of it; I like to look at things in a common sense sort of a way." Then Thompson, laying aside his salesman's voice, and assuming a fatherly tone, said, "My friend, I'd like till give ye a little bit of advice, and that is not to read anything on the subject; it takes a man of purty strong mind till understand it, and if you go on at it, you'll get yourself all through other, and wont know what you believe, at all, at all." That shot finished him and I saw that Thompson didn't need any help from me.

At Washington C. H., April 10<sup>th</sup> and 11<sup>th</sup>, 1877, T. M. Stevenson was dismissed to the Presbytery of Dubuque. Mr. Stevenson was born in Muskingum County, Ohio, February 19, 1828, graduated from Muskingum College, at New Concord, in 1851, taught one year in an Academy at West Carlisle, and then was Superintendent of Union Schools, Dresden, Ohio; in 1856, he took charge of the Union Schools in McConnelsville, Ohio. In 1860, he went to the Seminary of the North West, Chicago, was licensed to preach by Zanesville Presbytery in 1861, ordained and became chaplain of the 78th Regiment O. V. I., in 1862, in which position he remained to the close of the war, in 1865, then for three years was again superintendent of Schools at McConnelsville and supplied Deerfield, and

Bristol churches. In 1868, he was called to the church of New Plymouth then in connection with the Hocking Presbytery. When he left our Presbytery he went to Hopkinton, Iowa, where he preached until 1880 when he again became pastor of New Plymouth, which had been transferred to Athens Presbytery. He continued as pastor of New Plymouth and Berea churches until 1888, when he resigned and settled in Dresden, and again supplied for a time the churches of Bristol and Deerfield. The Bristol church he still supplies one-half the time and spends the other half of his time among the vacant churches. Benjamin H. Lea was dismissed to the Presbytery of Logansport; Mr. Lea, had supplied New Market, Marshall, Belfast and Bethel; John B. Johnston to the Southern Association of Illinois, and John O. Proctor to the Presbytery of Wooster. John O. Proctor was born in Carlisle, Pennsylvania, October 30, 1818, graduated from Dickinson College, Carlisle, with the class of 1839; studied theology one year at Princeton; the rest of the time privately, part of the time with the Rev. Dr. Alex. T. McGill; he was licensed by the Carlisle Presbytery, April 13, 1843, and ordained by the same, May 29, 1843; was pastor in Williamsport and Hancock, Maryland, from May 29, 1843, to January 1, 1853. He preached in Virginia, to the Gerardstown and Tuscarora churches from January 1, 1853, to May 28, 1861; to the Dillsburgh and Petersburgh churches, in Pennsylvania, from April 1, 1862, to April 20, 1865, and from May 1, 1865, to May 1, 1866, to the Buck Creek church in Ohio. From May 1, 1866 to May 1, 1873, he preached to the Lexington and Bellville churches in Ohio; from May 1, 1873 to May 1, 1875, he preached to the Utica and Bellville churches; then, for half his time from May 1, 1875, to April 1, 1876, to the Ontario church in Ohio. After leaving our Presbytery, he supplied the Clear Fork church, in the Presbytery of Wooster, half his time from December 23, 1877, to April, 1878. He preached to the Doylestown and Holmesville churches from April 1, 1878, to April 1, 1879; after which he preached, for another year to the Doylestown church; from May 15, 1881, to October, 1881, he preached, for half time, to the Ontario church, since which time he has had no regular charge. He resides in Wooster, Ohio. Vinet E. Taylor who had been taken under the care of Presbytery, at Wilkesville, September 14th and 15th, 1875, having passed his parts of trial satisfactorily, was licensed, Wednesday April 11, 1877. Vinet E. Taylor was born at Farmington, Ohio, September 19, 1849; he joined the church at Wilkesville, Ohio, in the spring of 1867; was educated at Marietta College, and was three years studying

theology, at Lane Seminary, leaving there, in the Spring of 1882, there being an interval of four years, between his second and third years. His parts of trial, for license, were, *Exegesis Peccati eventum in patefactionem divinam;*" critical exercise 1 Tim. 3: 14-16; lecture Luke 7: 36-50, and sermon Ps. 127: 1, first clause. He was ordained by the Presbytery of Larned, April 8, 1878; preached in Ness county, Kansas, from August 25, 1877, to August 25, 1879; at Ludlow, Kentucky, from May, 1882, to August, 1884, and has preached, at West Lebanon, Indiana, from 1884 until recently when he became stated supply, at Mahomet, Illinois.

At South Salem, July 24, 1877, the Rev. John Noble was received from the Presbytery of Athens, and Mr. John O. Pierce, a licentiate, from the Presbytery of Palmyra. Mr. Pierce accepted a call from the Third church of Chillicothe, preached a trial sermon, and was ordained, Mr. Biggs presided and preached the ordination sermon, from 2nd. Cor. 5: 14. Thursday July 26, at 7:45 P. M., was appointed for Mr. Pierce's installation; R. K. Campbell to preside and give the charge to the people, Geo. E. Gowdy to preach the sermon, and R. C. Galbraith Jr., to give charge to the pastor. The installation took place, at the time appointed. John Owen Pierce was born in Carthage, Rush County, Indiana, October 15, 1845. He prepared for college at Watson Seminary, Ashley, Missouri. He was matriculated at Westminster College, Missouri, in the fall of 1870 and graduated with the class of 1873. In 1874 he entered the Theological Seminary at Princeton remaining there two years; his third year was taken at the Union Theological Seminary in New York city, from which he graduated in the spring of 1877. He joined the Presbyterian church at Ashley, Missouri, in December, 1866, and was licensed by the Presbytery of Palmyra in the spring of 1875, while still a student of theology, and spent his summer vacation preaching at Weston, Missouri. The next summer vacation he preached to the church at Mound City, Missouri, and raised money enough to build a church near that place.

In Presbytery at Pisgah, September 25th and 26th 1877, Clark B. Gillette was received from the Presbytery of Steuben, and a call was put into his hands, from Piketon, which he held under advisement, but did not ever accept, and in Presbytery, at Chillicothe the next March, the 26th, he was dismissed to the Presbytery of Genesee. Mr. Gillette was born at Perrington, Monroe County, New York, graduated at Union College, 1871, was at Union Theological Seminary, 1870-72, and at Auburn, 1872-3. He was licensed June 1, 1873, by Rochester Presbytery, and ordained October 22,

1873 by Northumberland Presbytery, was pastor at Emporium, Pennsylvania, 1873-5, stated supply at Milwaukee, Wisconsin, 1875; Campbelltown 1875-1877, Waverly, Ohio, 1877-1878. Oakfield and Elba, New York, 1878-1881, pastor at Nelson, Pennsylvania, 1881-1885; at Parker City 1885-1886, and at Franklin Street church, Elmira, New York, 1886, where he is still pastor. He went into the army as private, in the 33d N. Y. V. I. in August, 1862, and received his discharge November 25, 1865, at which time he was captain in the 23d U. S. Colored Infantry. S. P. Dillon was received from the Presbytery of Portsmouth, and R. N. Adams and John Noble were appointed a committee to install him, at New Plymouth, to which church, he accepted a call, the time for the installation was left to the discretion of the committee; Warren Taylor was dismissed to the Presbytery of St. Clairsville, and Vinet E. Taylor, a licentiate, to the care of the Presbytery of Emporia. The relation between Clark Kendall, and the Church of Bloomingburgh, was dissolved.

At Troy, Oct. 19, 1877, during the session of Synod, the New Plymouth church petitioned Presbytery to unite with it in requesting Synod to transfer it to the Presbytery of Athens, which petition was granted, and in due time, the transfer was made. S. P. Dillon was dismissed to the Presbytery of Athens. In the Assembly's Minutes for 1888, he is marked S. S., Litchfield, Nebraska.

At Memorial church, April 30th, May 1, 1878, the committee that had been appointed to visit Sharonville, reported that they had organized a church there of sixteen members, to be known as the Omega Presbyterian church. Piketon and Omega presented a call for R. N. Adams, which he accepted, and John Barrett and S. D. Crothers were appointed a committee to install him, which they did June 13, 1878. The parts of service performed by each are not stated. John N. Wright, Milton E. Caldwell and J. N. Ervin were licensed, May 1st. Mr. Wright had been taken under care of Presbytery, at Chillicothe, May 16, 1876, and had assigned him as parts of trial, for Latin exegesis, "*Quomodo peccator Justificatus est?*" for critical exercise, 2nd Cor. 5: 20-21; for popular lecture, Eph. 2: 1-7; and for sermon, 1 Pet. 4: 18. Mr. Caldwell had been taken under care of Presbytery at South Salem, July 24, 1877, his parts of trial are not given, except lecture on Isa. 50: 1-9. Mr. Ervin was taken under care of Presbytery, at this meeting, and passed all his parts of trial, the subjects are not given, except his sermon, on 1 Tim. 1: 10. After these brethren were licensed, on the same day, Mr. John N. Wright, having been accepted, by the Board, as a missionary to Persia, was ordained, R. K. Campbell presided and offered th

ordaining prayer, Geo. Carpenter preached from Mat. 16: 15-16, and R. C. Galbraith, Jr., gave the charge to the evangelist.

Since the last meeting of Presbytery one of the members had taken his departure for the better land; the Rev. Luke DeWitt, who was born in Herkimer county, N. Y., 1797; studied at Fairfield College, graduated at Auburn Seminary, 1828; was ordained at Utica, and preached three years, at Litchfield, New York, then became pastor at Salem, Ohio, and spent most of his remaining life there, and in Athens Presbytery. "A private letter says of him: As a minister he was very successful, if the number of souls one has been instrumental in saving, is to be the standard of success. I know of one place, in the early part of his ministry, where, in a great revival, that lasted for nearly a year, between two and three hundred were converted, and I have heard him say that he never knew of but two that went back. Quite a number of them became ministers. I think he would gladly have gone to Greenland, or to the South Sea Islands, if God had only said 'Go.' His salary was always a secondary consideration with him. He was at the General Assembly that met at Philadelphia, at the time the church was divided into Old and New School. He lived to see them again united. During his last sickness he often made such expressions as, 'What a blessed hope the gospel gives,' 'Sweet rest, sweet rest,' 'The land of Buelah, its scenes delight, its prospects enchant me.'" The above is from the Necrological report of Auburn Seminary. Mr. DeWitt died at his home, near Lattas, Ross county, Ohio, of pneumonia, Oct. 31, 1877, aged 80 years.

At South Salem, Sep. 24th and 25th, 1878, Samuel C. Kerr was received from the Presbytery of Columbus, and S. W. Elliott was dismissed to the Presbytery of Crawfordsville; he however did not present his certificate of dismission to that Presbytery, but returned it at the meeting in Frankfort, the next April.

Presbytery met at Ripley, Oct. 18, 1878, during the session of Synod, and Joseph Provost returned the certificate which had been granted him, at a former meeting; his name was enrolled, and the French church had leave to employ him as stated supply.

A called meeting was held at Greenfield, Dec. 3, 1878, when the relation between the Rev. Geo. E. Gowdy and the Second church of that place was dissolved and Mr. Gowdy was dismissed to the Presbytery of Dayton. Mr. Gowdy was born at Xenia, Ohio, Dec. 27, 1848. He united with the Presbyterian church of Oxford, Ohio, in 1869, was licensed to preach by the Dayton Presbytery in 1874, took his collegiate course in Miami University, graduating in 1872, studied

Theology in Lane Seminary, graduating in 1875. This was followed with a Post Graduate course of one year at Princeton. In December, 1876, he was ordained and installed pastor of the Second Presbyterian church of Greenfield, which he served till Dec. 1st, 1878. From that time till the present he has been serving the New Jersey church at Carlisle, Ohio.

At Frankfort, April 8th and 9th, 1879, the Rev. Ferdinand Von Krug was received from the Presbytery of Portsmouth and accepted a call from the Bloomingburgh church; W. J. McSurely was appointed to preside and preach, R. K. Campbell to give the charge to the people, and R. N. Adams to the pastor. The installation took place, May 25. Hamden was permitted to employ J. M. Nourse as stated supply; Union and Greenland, W. P. Eastman. New Market, Marshal and Belfast presented a call for J. G. Galbreath, a licentiate, who had been supplying them "through the winter," and W. J. McSurely was appointed a committee to make arrangements for his installation. Milton E. Caldwell, a licentiate, was dismissed to the care of the Presbytery of Cleveland. S. D. Crothers resigned his office as treasurer of Presbytery, and Geo. Carpenter was elected in his place.

At New Market, September 9th and 10th, 1879, John N. Ervin was dismissed to the care of the Presbytery of Ebenezer. Mr. Ervin united with the Greenfield church in September, 1869, graduated from the University of Wooster, June, 1875, from Lane Seminary, May, 1879. He was ordained by the Presbytery of Ebenezer, and installed pastor of the church in Dayton, Kentucky, April, 1880; he had supplied that church from August, 1879; he is still its pastor. S. W. Elliott was continued stated supply at Wilmington. Hamden and McArthur were permitted to employ R. G. Lewis; Union and Greenland, W. P. Eastman; and Wilkesville, Mr. Welsh. H. W. Biggs resigned the office of Stated Clerk, and Robert K. Campbell was elected in his place; Robert N. Adams was elected Permanent Clerk, and George Carpenter, Treasurer, all for three years; Presbytery having, at this meeting, determined to elect these officers for a term of years, and not as formerly for an indefinite period, and also added to its list of officers a Permanent Clerk. James G. Galbreath, a licentiate from the Athens Presbytery, was received to our care and accepted a call from New Market, Bethel, Marshall and Belfast. He preached a trial sermon, for ordination, from Isa. 12: 2. H. W. Biggs presided, R. K. Campbell preached, S. D. Crothers gave the charge to the pastor, and John Barrett to the people, at the ordination and installation of Mr. Galbreath as pastor of New Market.

Wednesday, September 10, 1879. The services were held in the Baptist church, a very handsome building, which was kindly offered for that purpose, the Presbyterian church not being large enough to hold the people. W. J. McSurely and S. D. Crothers, with such ruling elders as they should select, were appointed to install Mr. Galbreath in the other churches, and he was installed at Belfast, September 14th; at Bethel, 15th, and at Marshall the 16th of the same month. James Gill Galbreath was born at Spring Hills, Champaign county, Ohio, October 29, 1850. He united with the Mount Pleasant church, Ross county, on profession of his faith, January, 1869; prepared for college at Vermillion Institute, Haysville, Ohio; graduated at Marietta, with the class of 1875; studied theology at Lane Seminary; graduated there in 1879, and was licensed at Nelsonville, Ohio, by the Presbytery of Athens, April 13, 1878.

The committee appointed to prepare an obituary minute of the Rev. John Noble, reported the following, which was read and ordered to be spread upon the records, and a copy sent to the widow of the deceased: "John Noble, a member of this Presbytery, and pastor of the church in Wilkesville, Vinton county, died March 25, 1879, aged fifty-six years. He was born in 1822, in Berea, Hamilton county, Ohio. In 1841 he united with the Presbyterian church of Elizabeth and Berea. In 1853 he graduated at Miami University. His theological studies were pursued at Lane Seminary; after graduating there, he labored for a time in Sabbath-school and mission work. After this he preached at Newpert, and Warren, in Washington county, and then at Wilkesville. An elder in this, his third and last charge, writes of him: 'Brother Noble was greatly loved by his congregation and the community. His love for the good of souls, and his manifest trust in Christ, brought him near the hearts of men.' He was so short a time connected with this Presbytery that he was not much known by its members; but a good report comes from those who did know him, and we believe that he lived and died in the fear and love of God, and so is one of the blessed ones who have entered upon their reward."

In Presbytery at Hamden, September 30, 1879, the pastoral relation existing between S. P. Dunham and the Bainbridge church was dissolved, and S. C. Kerr was appointed to declare the pulpit vacant. A request was presented that the Second Church of Greenfield should be dissolved, to take effect the 27th of November next, which was granted, and the Stated Clerk was directed to give "such certificates as may be necessary to carry out this action." R. G. Lewis, a licentiate of the Presbytery of Portsmouth, was received,

ordained as an evangelist, and made stated supply of Hamden and McArthur. His trial sermon was from 1st Chron. 28: 8. S. P. Dunham presided, S. D. Crothers preached and J. O. Pierce gave the charge.

The Rev. Richard Gregg Lewis was born at Portsmouth, Ohio, February 28, 1850; united with the First Presbyterian church of that place, in the winter of 1866-7; he graduated from Portsmouth high school, June, 1867; attended Salem Academy from January, 1869, to July, 1870; graduated from Marietta College, June, 1876, and from Lane Seminary, May, 1879. He preached at West Union, Ohio, from June to September, 1878, and at Hamden and McArthur, from June, 1879, to June, 1880. He then moved to Chillicothe, Ohio, since which time he has had no regular charge, but supplied Mona for about two years, and from April 22, 1886, to December 7, 1888, was editor and proprietor of the Scioto Gazette.

The Presbyterian church, in the United States, in 1880, had 5,044 ministers, 5,489 churches, received on profession of faith, 26,838, and had 578,671 communicants.

## CHAPTER X.

When Presbytery met in Greenfield, April 13th and 14th, 1880, there were on its rolls, as reported to the General Assembly, twenty-four ministers and thirty-three churches. The pastors were Emilius Grand Girard of Mount Pleasant church; Henry W. Biggs, D. D., First Chillicothe; George Carpenter, Washington; Robert K. Campbell, South Salem; Wm. J. McSurely, Hillsborough; Samuel D. Crothers, Greenfield; John Barrett, Pisgah; Robert N. Adams, Piketon and Omega; Ferdinand V. Krug, Bloomingburgh; John O. Pierce, Third Chillicothe, and S. S. at Mona; and James G. Galbreath, New Market, Bethel, Belfast and Marshall. The stated supplies were Nathaniel M. Urmston, so marked in Minutes but not stated what church he supplied; Samuel P. Dunham, Memorial; Wm. P. Eastman, Union and Greenland; H. W. Guthrie, North Fork and Concord; Robert C. Galbraith, Jr., Frankfort; Joseph Provost, French Church; Richard G. Lewis, Hamden and McArthur. Without charge, Clark Kendall, who had moved out of bounds and was residing at Xenia; Samuel C. Kerr, Lyndon, John A. Putz, Zaleski, and Samuel J. Miller, Washington C. H. S. W. Elliott was marked in transitu; John N. Wright, Foreign Missionary, Tabriz, Persia. Wilkesville church was at that time supplied by a Cumberland Presbyterian, temporarily. Bainbridge, Wilmington, Zaleski, Cynthiana, Sinking Spring, Fall Creek and New Petersburgh were vacant.

The Rev. Samuel W. Elliott was dismissed to the Presbytery of Crawfordsville. S. W. Elliott, Ph. D., was born near Dayton, Indiana, November 29, 1844, united with the church of Hanover, Indiana, in 1863, went through the Sophomore year at Hanover College, Indiana, graduated from Washington and Jefferson College, Pennsylvania, with the class of 1867, and from the theological seminary at Alleghany in 1870. He was licensed by the Presbytery of Logansport, in 1870, and from June, 1870, to February, 1874, preached at Woodburn and Russel, Iowa. He was ordained by the Presbytery of Des Moines, June, 1871. From January, 1875, to January, 1876, preached to the Warren Church, Louisville, Kentucky; from July, 1876, to December, 1879, preached at Wilmington, Ohio; from December, 1879, to October, 1882, preached at Thorntown Indiana. From November, 1882, to January 22, 1888, preached at

West Union, Ohio, and began preaching to the Mount Pleasant Church, Kingston, Ohio, January 29, 1888. S. P. Dunham was made stated supply at Memorial. Wilkesville was permitted to employ Mr. Welsh, of the Cumberland church until next fall. W. J. McSurely, R. K. Campbell, S. D. Crothers, Marshall F. Nelson, Strawder J. Parrott and Samuel Stewart, the committee that had been appointed to organize a church at New Petersburgh, reported that duty performed the 12th of October last. On the day of the organization forty-five members were received, forty-four from the Second Greenfield and one from the First Greenfield church. Allen Strain was elected and installed ruling elder. C. F. Wise, a ruling elder, from that church, which was now enrolled, took his seat as a member of Presbytery. R. N. Adams and S. F. McCoy were appointed a committee to visit Zaleski, "ascertain the condition of things, and if deemed best to disband the church." "The following resolutions were adopted: 1st. Resolved; That the trustees and treasurer of each congregation under the care of this Presbytery, be required to present semi-annually to such congregation, a detailed statement of its financial condition. 2nd. Resolved; That the report of the performance or non-performance of this duty, be included in the report to Presbytery of the settlement with pastor or stated supply. 3d. Resolved; That the pastors and stated supplies of the churches, which have not heretofore had such reports, be instructed to read these resolutions to their congregations at the earliest convenient opportunity."

In Presbytery at North Fork, July 13, 1880, Milton E. Caldwell was received from the Presbytery of Cleveland. Mr. Caldwell was born near South Salem, February 25, 1849, prepared for college at Salem Academy, and graduated from Wooster, in 1875, and from Western Theological Seminary in Alleghany, in 1879. He was ordained by the Presbytery of Cleveland at Collamer, December 9, 1879; from June 1st, 1879, to June 1st, 1880, he preached as stated supply at Northfield, in the Presbytery of Cleveland. September 8, 1880, he left for Bogota, South America, where he is doing excellent work as a Foreign Missionary, and is stated supply of the church there, which is on our roll, Mr. Caldwell being still a member of our Presbytery.

In Presbytery at Mowrytown September 14th and 15th, 1880, the pastoral relation between the Rev. J. O. Pierce, and the Third Church of Chillicothe was dissolved and the church was granted leave to procure its own supplies until the next spring meeting. New Petersburgh was permitted to employ the Rev. Geo. B. Beecher

of the Presbytery of Cincinnati. Wilkesville was permitted to unite with the Cumberland Presbyterian church of Harrisonville in the support of a pastor, "at the same time advising the church, to secure, if practicable, the services of a minister of our own denomination." The following resolutions in reference to supplies were adopted: "1st. That each church, served by a stated supply, shall annually ask permission of Presbytery to supply its own pulpit, and every minister, so supplying the pulpit, shall be annually appointed to that service. 2nd. That no vacant church shall be permitted to make arrangements for the supply of its pulpit, without first asking and obtaining the consent of Presbytery to such arrangement; that in the interim of the meetings of Presbytery, the committee on vacant churches, shall be a commission of Presbytery to act in all such cases. 3rd. That it shall be considered just ground of complaint to his own Presbytery, for any minister, belonging to another Presbytery, to labor within our bounds, or to enter into engagement to supply any vacant church under our care, without having first obtained leave either of Presbytery or of its committee so to do. 4th. That the Stated Clerk be instructed to publish the foregoing in the Herald and Presbyter." The Synod this Fall chose the Rev. W. J. McSurely of our Presbytery for its moderator.

In Presbytery at Chillicothe, October 22, 1880, the Rev. Wm. M. Galbreath was received from the Presbytery of Bellefontaine. William Morrison Galbreath was born on Broad Creek, Harford county, Maryland, August 11, 1813, graduated at Jefferson College, 1835, and at Princeton Theological Seminary in 1838. He was licensed by the Presbytery of New Castle O. S. in Lower Chanceford church, September, 1838, ordained by the Presbytery of Marion O. S. June 10, 1839, and installed pastor of the churches of Milford Centre and Lower Liberty; he remained there nine years; being laid aside from preaching, with a sore throat, he engaged in teaching for one year, and then, in 1850 became pastor of Springhills and Logansville; after four or five years gave up Springhills, but continued at Logansville, and organized a church in De Graff to which he preached, together with Logansville, serving in the pastorate of these churches until 1866. He also in connection with these supplied the church of Covington more than three years, and the church of Mt. Jefferson more than four years, and in 1865, organized the church of Turtle Creek which he supplied for three years. His throat difficulty returning he went to Kingston, Ohio, and was Principal of the Academy there, five terms. After this, he preached at Amanda, four years, and organized the church of

Greenfield, in Fairfield county, Presbytery of Columbus; he was stated supply of the church of Barlow two years, and of Watertown one, in the Athens Presbytery; was stated supply for Olive church, for two years, and Caldwell one, in the Presbytery of St. Clairsville; then of Beechgrove church in Athens Presbytery three years. In 1877, he had a spell of sickness which made him unable to preach for several years, and after remaining idle for a year, he took charge of the public schools of Rushsylvania, Logan county, and continued there for nearly three years, when broken in health he removed to Greenfield, Ohio, and so came into our Presbytery, in which he has supplied the church of Hamden for two years, Wilkesville three years and Piketon one, each for half the time. The Rev. Norman Jones was received from the Presbytery of Fort Wayne. During his absence from Presbytery, Mr. Jones had preached six years to the church of Decatur, to the pastorate of which he was called when leaving our Presbytery. He then removed to Bluffton, also in Indiana, where he supplied the church for 18 months and in the spring of 1880, returned to Washington C. H., where he still resides. The Rev. Clark Kendall was dismissed to the Presbytery of Dayton. Clark Kendall was born at Xenia, Ohio, January 14, 1825, graduated from Miami University with the class of 1845, studied theology under Dr. Claybaugh at Oxford, Ohio, at which place he became a member of the Associate Reformed church. He was licensed to preach by the Presbytery of Springfield, in the Spring of 1848, was ordained and installed pastor of the Associate Reformed Presbyterian church, Buffalo, New York, in the Spring of 1849, by the Presbytery of the Lakes, and remained in that pastorate for 22 years, when he came into our Presbytery. After leaving Bloomingburgh where he was pastor for five years, he organized a Presbyterian church at Seven Mile, Ohio, and preached to it for one year, since which time he has had no regular charge. His residence is in Xenia, Ohio.

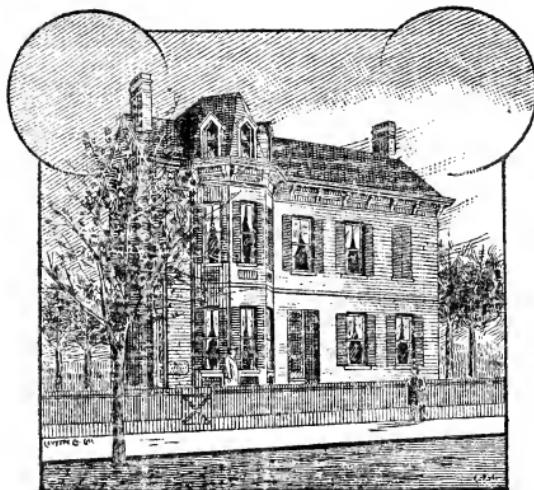
At a called meeting in the parsonage of the First Church Chillicothe, March 5, 1881, the pastoral relation between the Rev. Robert N. Adams and Waverly and Piketon was dissolved and Mr. Adams was dismissed to the Presbytery of Red River. Robert N. Adams, D. D. was born, in Fayette county, Ohio, September 15, 1835, prepared for college in the Greenfield High School, entered the Freshman class in Miami University, in September, 1858, and near the completion of his junior year, enlisted as a private in a company composed principally of students of the University. He

was in the service four years and four months, was successively private, captain, lieutenant-colonel, colonel and brigadier-general. At the close of the war he studied theology privately for one year, and then in 1867, he entered the Seminary at Alleghany where he remained for two years. He was stated supply at Hamden and McArthur, five years, and pastor of the First Presbyterian church, at Ottawa, Kansas, for three years. In the Spring of 1877, he was installed at Waverly, Ohio. In 1880 he was called to the pastorate of the First Presbyterian church of Fergus Falls, Minnesota, where he remained for six years. In the fall of 1886, he was appointed by the Synod of Minnesota, Superintendent of Missions for that State, which position he still holds.

In Presbytery at Hillsborough, April 12th, and 13th, 1881, the Rev. Wilson C. Hollyday was received from the Presbytery of Des Moines and the Rev. George B. Beecher from the Presbytery of Cincinnati. G. B. Beecher was born Sep. 7th, 1841, at Zanesville, O. He united with Plymouth church, Brooklyn, in the spring of 1858. Graduated from Yale College, 1861. Entered Andover Theological Seminary the same fall and was there three years. Was licensed by the East Windsor Association of Congregational churches, at Hartford, Connecticut. Was ordained and installed Pastor over the Howe Street church, New Haven, Connecticut, in 1866. Was received into the Cincinnati Presbytery, 1872, and installed pastor of the First church, Cincinnati, Ohio, Feb., 1873, and continued its pastor until Feb., 1879.

The Rev. Wilson C. Hollyday was born in Buckskin Township, Ross County, Ohio, within the bounds of the Salem church, Nov. 26, 1810; in the summer of 1829 he united with that church. He began the study of Latin with the Rev. Joseph T. Irwin who was then studying theology with Dr. Crothers, and continued his preparation for college with Dr. Smith Latta, a graduate of Ohio University, who for a time taught a classical school at Concord, the school room being near the church. Mr. Hollyday attended the school in 1830 and 1831; in June, 1837, he graduated at Miami University; he studied theology with Samuel Crothers D. D. and the Rev. H. S. Fullerton, and was licensed by the Presbytery of Chillicothe at South Salem, Sep. 12, 1839, having been taken under care of Presbytery at Bloomingburgh, Sep. 12-14, 1837. In June, 1841, he was ordained and installed pastor of the churches of Salem and Newton, by the Presbytery of Sidney, and continued in that relation with the Salem church seven, and the Newton church fourteen, years. Within the bounds of the Sidney Presbytery, Mr. Hollyday organized four churches during

the fifteen years that he spent in that field. In 1853, he resigned the charge of the Newton church, and spent one year as principal of the graded school of St. Mary's, Auglaize county; then he removed to Iowa, and settled in West Point, Lee county, where he taught an advanced school for three years, preaching also, as he had opportunity, to destitute churches; he then took charge of the churches of Eddyville and Kirkville; while in charge of these churches he procured the erection of a brick church in Eddyville. At the breaking out of the war he resigned his charge and began an advanced school in Albia, Monroe county, Iowa, where he taught for three years; he then took charge of the churches of Chariton, Osceola and Whitebreast, and the adjoining country, 50 by 30 miles, in which there was no other Presbyterian church, afforded him an opportunity which he improved for missionary work. During twenty-six years of active labor Mr. Hollyday was instrumental in organizing ten churches, and eight houses of worship were built under his direction. In December, 1880, he was so injured by a fall that his active labors were closed, though he has often preached since as he found opportunity. He recently resided with his son on a farm near Greenfield. I am indebted to him for interesting reminiscences some of which I have been able to make use of in this History. He died May 13, and was buried at Greenfield, Wednesday, May 15, 1889.



THE THIRD CHURCH MANSE, CHILlicothe.

The Third church at this time rebuilt the Manse making commodious, comfortable and convenient.

Robert C. Galbraith, Jr., accepted a call from the Third church at Chillicothe. He had been supplying at Frankfort, after he had resigned the pastorate at Concord, until the winter of 1880 when he began to preach in Chillicothe. R. K. Campbell was appointed to preach and preside, John Barrett to give the charge to the pastor, and Dr. Biggs to the people at Mr. Galbraith's installation in the Third church, which took place Thursday evening, July 7, 1881. The Rev. J. O. Pierce accepted a call from Frankfort and Mona, which two churches were declared one pastoral charge, R. K. Campbell to preach and preside, H. W. Biggs to charge the people and R. C. Galbraith, Jr., the pastor, were appointed a committee to install him, the time to be arranged by the committee and churches. Wm. A. Smith, a licentiate, was received from the Presbytery of Cincinnati and accepted a call from the Bainbridge church. The Rev. John N. Wright was dismissed to the Presbytery of Oroomiah, Persia.

The Rev. John N. Wright was born near South Salem, Feb. 8, 1852, prepared for college at Salem Academy, graduated from Wooster with the class of 1875, and from Princeton Theological Seminary in 1878. He started for Persia in May, 1878. Most of his time since has been spent at Tabriz, but for about three years he has been at a new station in Salmas. For the past few years he has been engaged in revising the Old and New Testaments, and adapting them to the special idiom now mostly used in Persia. He has also been Treasurer of the Mission most of the time that he has been in Persia. After ten years of faithful service he is now enjoying a well earned and much needed rest among his friends at South Salem, intending soon to return again to his chosen field.

S. P. Dunham was continued supply at Memorial, W. P. Eastman at Greenland, Norman Jones at North Fork, Joseph Provost at French church, and Geo. B. Beecher at New Petersburgh, all until the next spring meeting. Warren Taylor was made stated supply at Concord, for the current year, and J. P. Lemmon, (Cumberland Presbyterian,) at Wilkesville. The relation between Mr. Grand Girard and the Mount Pleasant church, at Kingston, was dissolved and he was dismissed to the Presbytery of Portsmouth.

The Rev. Emilius Grand Girard was born at Hericourt, France, June 4, 1816, and died in Eckmansville, Dec. 23, 1887. In 1830, he united with the French Reformed church. He attended the Mont Beliard Academy, and went from there to the city of Strasbourg where he pursued his studies under private instructors, preparing to enter the Polytechnic school, for about three years. He came with the family to the United States, arriving in Cincinnati in 1833. In

1839, he connected himself with the Presbyterian church; at that time he had a strong desire to prepare for the ministry and become a missionary to Turkey. He studied theology with Dr. Steel of Hillsborough, was licensed and ordained by our Presbytery, and preached in its bounds as we have seen. Before coming to Kingston he had, for a number of years, beginning in 1866, united with his sister in the management of the Highland Institute in connection with his preaching to the French, New Market and Fall Creek churches. After leaving our Presbytery, he was installed pastor of the Eckmansville church, May 27, 1882, having supplied them from the time of his dismission to the Presbytery of Portsmouth. He continued in that pastorate until his death. The Rev. S. C. Kerr, (for a number of years a member of the Presbytery of Portsmouth,) preached at his funeral, from the text, "But now they desire a better country; that is, a heavenly," Heb. 11; 16. In this sermon he said, "This christian brother and friend was greatly beloved. He was a most welcome visitor wherever he went. He was abundant and untiring in all christian labors. It was his meat and drink to do his Master's work. In his preaching he was earnest in declaring the truth of God, denouncing sin, warning and entreating the unrepentant to be reconciled to God. Thus many will praise God throughout eternity for the benefits received from his ministry. He was gentle and kind-hearted toward all men, and by his efforts and prayers, reconciliation was effected where troubles had arisen in the church." Mr. Grand Girard was a faithful member of the Presbyteries to which he belonged, and was much beloved by the members of these bodies, as well as by the people in the various churches to which he ministered.

In Presbytery at Bainbridge, June 7, 1881, Warren Taylor was received from the Presbytery of St. Clairsville. Dr. Biggs, R. K. Campbell and S. F. McCoy, who had been appointed a committee at the last meeting of Presbytery to organize a church at Bourneville, if they should find the way clear, reported that they had organized a church there, June 6th, 1881, consisting of fourteen members. This church had adopted the rotary system of eldership and elected James G. Steel ruling elder for five years, Joseph Baum for four years and Benjamin Rennard for three years. They had also made out a call for Wm. H. Smith in connection with that which he had accepted from Bainbridge. Mr. Smith then having accepted the calls was ordained and installed. At Bainbridge, he preached his trial sermon from John 1: 12, Dr. Biggs preached the ordination sermon from Isaiah, 8: 18, R. K. Campbell presided and gave the charge to the pastor and S. D. Crothers to the people; Dr. Biggs,

Warren Taylor and S. D. Crothers were appointed a committee to install Mr. Smith at Bourneville, which in due time they did.

In Presbytery at Concord, September 13th and 14th, 1881, the committee that had been appointed for that purpose, reported that they had organized a church at Waverly, with twenty-four members and two elders, viz.: C. T. McCoy and S. M. Seibert. The church was then enrolled. The chairman of the committee on vacant churches, (Dr. Biggs,) was authorized to grant certificates of dismission to members of the Zaleski church, and the name of that church was stricken from the roll.

At Wilmington, December 13, 1881, the Rev. Julius Strauss was received from the Presbytery of Athens, and accepted a call from the church of Wilmington, and was installed. S. D. Crothers preached, George Carpenter presided and gave the charge to the pastor, and Norman Jones to the people.

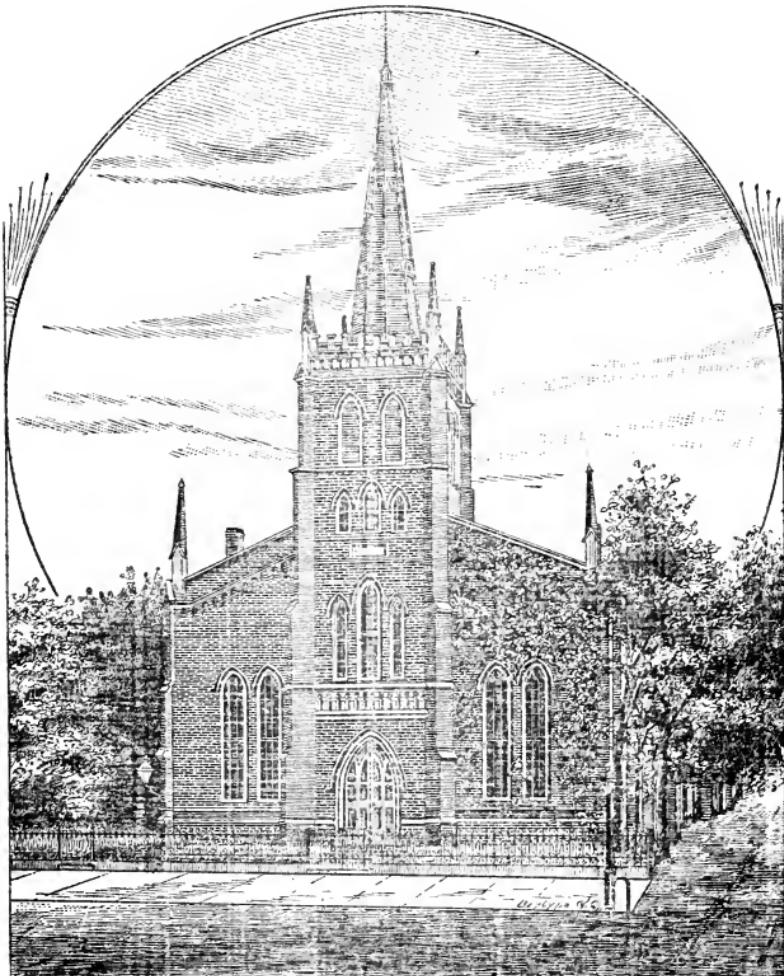
Julius Strauss was born in Germany, October 11, 1825, united with the church in 1849; studied theology in London, and was licensed by the Presbytery of Baltimore, June, 1852. The Presbytery of New York appointed him to re-open and re-organize the church of Morrisania, which afterward became the Potts Memorial Church. He preached there until 1857, then went to Canada, having received a call to the Markham Church. In 1865 he came to Ohio, and preached in Constitution, in Barbour and in Nelsonville churches, in the Presbytery of Athens; then, in the Presbytery of Chillicothe, he was at Wilmington church from 1882, to 1887, and is now preaching to the Batavia church, in the Presbytery of Cincinnati.

At Kingston, February 17, 1882, at a called meeting of the Presbytery, the Rev. D. L. Chapin was received from the Presbytery of Athens, accepted a call from the Mount Pleasant church, and was installed. George Carpenter preached and proposed the questions, H. W. Biggs gave the charge to the people, and R. C. Galbraith, Jr., to the pastor.

At Presbytery in the Third Church, Chillicothe, April 11-13, 1882, the Rev. J. P. A. Dickey, of the Methodist Episcopal church, made application for admission to this Presbytery. His papers were referred to F. V. Krug, H. W. Biggs and Thomas D. Rogers, which committee reported them in order, when he was examined on church government and theology, and received and enrolled as a member.

Mr. Dickey was born May 4, 1828, near where South Salem now is. At the age of twelve he was received into the communion of Salem church, on profession of his faith; studied at the Academy in Greenfield, and also at Salem. After his marriage, he removed to

Fayette county and connected himself with the Protestant Methodist church of White Oak. Served in the army, in the 114th Regiment O. V. I. He was licensed to preach in the Protestant Methodist church in 1865, and was ordained in Mechanicsburgh, September, 1868, by the Rev. J. White, of Brooklyn, New York. Preached to the M. E. church at Bainbridge one year, and to the Presbyterian church at Mount Sterling three months before he was received, as above, into the Chillicothe Presbytery. Wm. Addison Ervin was taken under care of Presbytery, passed his examination, preached trial sermon, from John 8: 31-32, and was licensed.



THE THIRD PRESBYTERIAN CHURCH, CHILlicothe.

Mr. Ervin was born near Pisgah Church, April 15, 1847; prepared for college at Salem Academy; graduated from Wooster, with the class of 1871, and in the Law Department of the Iowa State University in 1873; studied theology at Lane, graduating in 1884, when he went to Aurora, Indiana, as pastor of the church; but in 1888, resigned his charge, and since has been preaching in Chattanooga, Tennessee.

The committee on the death of Samuel P. Dunham reported as follows: "The Rev. Samuel P. Dunham, since the last meeting of Presbytery, has departed this life—having fought a good fight he has gone to enter upon his reward. Therefore, 1st. Resolved; That we do hereby express our thankfulness to the Great Giver of all good, for the generous gifts and graces bestowed upon our departed brother, and especially for the continuance and increase and ripening of these graces to the very end; that so he preached better and better year after year, and as he ripened for heaven, seemed to grow intellectually, and to receive also such unction of the spirit, that his words, warm and loving, touched men's hearts and came unto them like a benediction, and so those in the churches to which he came to minister in his old age, were drawn to him, and held him personally in great esteem and tender love, and were also greatly strengthened and comforted through the words of grace and peace that he brought as messages from the Master. 2d. Resolved; That whilst we miss his cheerful presence, and will long feel the loss of one so hopeful and courageous, we rejoice in the long testimony that he bore for Christ, and know that God took him at the right time, the best time; that He watched and cared tenderly for him; and when his work for others was done, he himself was ready for the Master's work above. The Lord called, and the soldier of God answered to the roll call in the church triumphant." In the Narrative there is also this reference to the death of Mr. Dunham: "We lament the death of Rev. Samuel P. Dunham, who labored in our bounds about forty years; and at the same time we are grateful to God for permitting him to continue in active service to the close of his life."

Mr. Dunham died Sabbath, January 15, 1882. It was a bleak, dreary, winter day when Mr. Dunham left this earth and went to the land that is perpetually blessed with all the excellencies of every clime—a dark, gloomy day, the ground covered with wet snow and cold, wet mud. The doctor, who had been to see him in the morning, told me at noon, when I came from church, that he was quite sick from a severe cold that had fastened itself upon him, and that he feared threatened his life; and after dinner I got a buggy

and drove out to Massieville, where he had been living, preaching to Memorial and Union churches with great acceptance. I went, expecting to find him very sick, even dangerously so, but I found him dead. I was at his burying, and again at a memorial service held in Union church, where several of the brethren spoke with much feeling, recounting his virtues and telling of his excellencies, and I could cordially endorse all that was said. He was a good man, and one whom you liked better the longer you knew him. He was, too, a good preacher, and seemed to preach better the last years of his life than he had ever done. He brought fourth fruit in his old age. He was intense and impressive. He could see but one thing at a time, but that thing he saw so clearly, and it made upon him so vivid an impression that, having once seen it, he not only never lost sight of it, but he never could see it in any other way, and so, peculiarly susceptible to external influences before he had made up his mind, after he had come to his conclusion, he was as immovable as a rock. I enjoyed his fellowship and company greatly, whenever I was permitted to be with him, and, in common with the other brethren of Presbytery who had long known, did mourn and miss him. The Rev. Samuel P. Dunham was born in Newport, Rhode Island, August 4, 1809. He joined the church in Philadelphia, in June, 1830, and began studying for the ministry with the Rev. James Patterson, pastor of the church with which he had connected himself. In 1832 he came to Ohio and entered the college at Marietta, where he remained for four years. He then, for two years, studied theology, also at Marietta, with Dr. Lindsley and the Rev. L. G. Bingham. He was licensed to preach by the Athens Presbytery, April 5, 1838. He preached at Barlow and then at Logan, from which place he, after a few years, removed to Frankfort, Ohio, and preached to the Greenland church for a few months; then preached for a time at Rocky Spring, and one winter at South Salem, supplying the church there during Mr. Fullerton's illness; then, for a short time, preached at Red Oak; then, for about three years, supplied the church at Wilmington. From Wilmington he went to Bainbridge, beginning his long work there the first Sabbath of April, 1855, preaching to Bainbridge, and Bourneville for twenty-two years. His last sermon at Bainbridge was preached the 28th of September, 1879.

In Presbytery at Marshall, July 11th and 12th, 1882, Mr. Leslie J. Overman, a member of the Hillsborough church, was licensed. Mr. Overman had been taken under care of Presbytery at North Fork, July 13, 1880. He was examined and his examination was

sustained, as were also his other parts of trial—his Latin exegesis on “*Quid est Sanctificatio?*” critical exercise on 1st Peter, 3: 18-20; popular lecture on Mat. 13: 31-32, and sermon from 1st John, 1: 7, and he was licensed Wednesday, July 12, 1882.

In Presbytery at South Salem, September 12th, and 13th, 1882, the standing rule requiring a stated meeting in July, (which had been adopted with other standing rules in Presbytery at New Market in September, 1879,) was rescinded. R. K. Campbell was elected Stated Clerk, Geo. Carpenter, Treasurer, and S. D. Crothers, Permanent Clerk, all for three years. At Columbus, O., during Synod, October 18, 1882, Leslie J. Overman was dismissed to the care of the Presbytery of Portsmouth. Leslie J. Overman, was born near Hillsborough, Ohio, in 1853, became a member of the Hillsborough church, graduated from the University of Wooster, in the class of 1879, from Princeton Seminary in 1882, was ordained by the Presbytery of Portsmouth, at Manchester, Ohio, in the fall of 1882; after preaching at Manchester for a year, he went South and was called to the McNeille church of Nashville, Tennessee, in the Southern Assembly. After three years, in 1887, he became associate pastor with Dr. Oats to the church of Talladega, Alabama; after six months he accepted a call to the First Presbyterian Church of South Pittsburgh, Tennessee. This church is in connection with the Northern Assembly, and Mr. Overman, (in April, 1883,) connected himself with the Presbytery of Kingston in connection with our Assembly, and in December, 1888, came to Montgomery, in the Cincinnati Presbytery, where he is now preaching.

In Presbytery at Mount Pleasant Church, Kingston, April 10-12, 1883, J. O. Pierce was released from the Mona branch of his pastoral charge. H. W. Guthrie, who had been supplying them, was continued at Memorial and Union.

In Presbytery at Greenfield, Tuesday June 12, 1883, Alonzo A. Rogers delivered popular lecture on Luke 18: 9-14, and sermon on 1st Tim. 1: 15; his Latin exegesis and critical exercise, subjects not given, were referred to a committee, who reported recommending their approval; having then been examined and passed with credit all the parts of trial, he was licensed. Mr. Rogers was born near Greenfield, March 26, 1852. He prepared for College in Miami Classical School, Oxford, Ohio, and entered the Sophomore class in Wabash College, and graduated with the class of 1879, studied Theology at Lane, graduating in the Spring of 1883. He began to preach as stated supply to the church of Fort Howard, Wisconsin, in July, 1883, and was ordained and installed pastor to

that church November 6th, of the same year, where he preached until 1896, when, on account of ill health, he was compelled to resign his charge, and to desist from active work for two years and a half. He then became pastor of the church of Caldwell, Kansas, but was there only a short time, when the call came for him to cease from earthly labors, and he died Friday evening, November 16, 1888. "He was an active, energetic, persistent worker and had an ardent desire to preach the gospel. It was a heavy cross that he bore when physical health did not permit him to preach. He was ready for the Master's will to be accomplished in him, though he longed so much that he might be spared to tell of the love of Christ. Sad are the hearts of his people, over this bereavement, but they believe with him, 'It is well.'"

Presbytery met in the parsonage of the First Church, Chillicothe, August 14, 1883 and dissolved the pastoral relation existing between the Rev. Dwight L. Chapin and the Mount Pleasant Church and dismissed Mr. Chapin to the Presbytery of Cleveland, where he became pastor of the church in Akron. Mr. Chapin was born in California, Michigan, July 7, 1847, he united with the church in Spartansburgh, Pennsylvania, in 1864, graduated from Western Reserve College, Hudson, Ohio, in 1872, studied theology at Lane, was licensed by the Presbytery of Cleveland, at Rome, Ohio, June 10, 1874, ordained by Athens Presbytery, April 10, 1876, he began his ministry at Middleport, Ohio, in May 1875, and continued with that church till January, 1882, and lately has been again called to Middleport.

In Presbytery at Bloomingburgh, September 11th and 12th, 1883, A. A. Rogers was dismissed to the care of the Presbytery of Winnebago. The relation between Wm. A. Smith and the churches of Bainbridge and Bourneville was dissolved, and he was dismissed to the Presbytery of Red River. Wm. M. Galbreath was continued as stated supply at Hamden and Wilkesville; H. W. Guthrie at Memorial and Union; J. P. A. Dickey at Piketon and Waverly; George B. Beecher, at New Petersburgh, Norman Jones at North Fork, and Joseph Provost at French Church. Greenland reported the employment of J. O. Pierce, pastor at Frankfort, to preach to them Sabbath afternoons and Mr. Pierce continued to supply the church while he remained at Frankfort.

The committee on Temperance made the following report, which was unanimously adopted and the Stated Clerk directed to ask its publication in the Herald and Presbyter and the Scioto Gazette. "In the report of the standing committee on

Temperance to the Assembly of 1882, occurs the following arraignment of intemperance; 'that it is a ceaseless tempter and destroyer of men; that it makes happy men and happy families wretched, producing four-fifths of human crime, and nearly all its pauperism; tempting everybody from childhood to old age, and destroying countless millions; instead of disappearing with any advancing civilization, connecting itself therewith, it waxes worse and worse in these perilous times.' By our last Assembly this evil is spoken of as the 'Scourge of our race.' Concerning this evil, thus arraigned, our Assemblies have often spoken. The standing committee of last year thus sums up on this point: 'The church's deliverances beginning in 1812 and continuing through the intervening seventy years, until now, increasing in frequency with every increased emergency of the case, but sounding forth in the average as often as once in two and a half years, these deliverances always keeping abreast with the best Christian sentiment of the time, have uttered a clear and steady voice against the manufacture, sale and use of intoxicating drink as a beverage, have encouraged repressive and prohibitory legislation,' and yet in spite of all the teachings and warnings of the church and the repressive influence of the State, this evil continues. As Christian citizens, in this state, we are now confronted with a responsibility, that we should meet not as partisans, but as in the sight of God. Looking to other commonwealths we see that license does not restrain this evil; looking around us we see that taxation does not restrain. In the Providence of God, it is now for the voters of Ohio to say, whether or not this business of drunkard making shall be like theft, or murder, a forbidden thing, an outlaw. Every voter's hand is now placed on the door of the saloon, and the question is, *Shall we shut it?* Our political affiliations have nothing to do with this matter; we may vote as we please touching our political parties, so there need be no political feeling or interest to hinder our acting with reference to the advancement of religion and morals. If we believe it would be right to close the dram-shop let us vote to do so. If we believe this would tend to save young men and reform drunkards let us vote to close it. If we believe that it would tend to elevate our communities morally and religiously, and take away hindrances to the work of the church, *let us shut the door.* Our counsel to the people under our care is, that they weigh this matter not as partisans, but as christians. Our counsel to such of them as are voters is, that they cast their ballots in the way that will most emphatically rebuke the sin of intemperance

and drunkard making and will most directiy and entirely cast out this evil. Since God's providence brings it to us to say what the constitution of our State shall be, let this be our answer, *it shall be prohibitory.*

(Signed.)

GEORGE CARPENTER,  
W. J. MCSURELY,  
SAM'L. D. GROTHERS,  
HUGH BELL,  
AARON SEYMOUR.

Committee.

In Presbytery at Wooster, Oct. 24th and 25th, 1883, during the meeting of Synod, S. C. Kerr was made stated supply at Cynthiana for six months. At Chillicothe, Oct. 30, 1883, the pastoral relation between the Rev. Ferdinand Von Krug and the Bloomingburgh church was dissolved, and he was dismissed to the Presbytery of Carlisle. Ferdinand Von Krug was born in Crumstadt, Germany, in the Duchy of Hesse-Darmstadt. January 26, 1850, when he was fourteen years old he was confirmed in the Luthern church. In 1863 he came to this country and united himself with the Second German Reformed church, at Cleveland, Ohio. He was licensed by the Presbytery of Cayuga, April 14, 1875, and October 24, of the same year, he was ordained and installed in the church at Hanging Rock by the Presbytery of Portsmouth. After leaving our Presbytery, he became pastor of the church at White Haven, Presbytery of Lehigh, where he remained until 1886. Since December, 1886, he has been pastor of the Kingston church, Presbytery of Lakawana. S. C. Kerr was made stated supply at Sinking Spring once a month, Sabbath afternoons, in connection with his work at Cynthiana.

In Presbytery at Washington C. H., April 8-10, 1884, John H. Jones, of the Presbytery of Mahoning, who was supplying Bloomingburgh church, was invited to sit as a corresponding member. The pastoral relation between the Rev. George Carpenter and the Washington church was dissolved, to take effect the first of July. Since this relation was dissolved Mr. Carpenter has supplied in 1885, Amanda, Hamden and Wellston churches; in 1886, Amanda and Wellston; in 1887, North Fork, Memorial and Wellston; in 1888, North Fork, Union and Wellston, which last three he still supplies. Amanda is in the Columbus Presbytery, and Wellston in the Presbytery of Portsmouth. The church of Wellston was organized in the summer of 1885. Early in 1888, they dedicated a house of worship, which is one of the most convenient and beautiful church buildings in this part of the country, and Mr. Carpenter and the good people

of Wellston deserve much credit for their self denying and successful work. R. G. Lewis was continued stated supply at Mona, H. W. Guthrie at Memorial and Union, Wm. M. Galbreath at Wilkesville and vicinity, Norman Jones at North Fork and George B. Beecher at New Petersburgh. Omega church was dissolved and its name stricken from the roll, and the chairman of the standing committee of Home Missions was directed to give letters of dismission to whatever members there may be, to connect with such other churches as they may choose. Synod's overture with reference to making said Synod a representative body was answered in the affirmative. The standing committee on Ministerial Relief made by order an additional report which was adopted and is as follows: "Presbytery having heard with pleasure, of the purchase of a house and lot, in South Salem, as a Home for Honorably Retired Ministers within our bounds, authorizes the persons named in the deed, to wit: George B. Beecher, Richard G. Lewis, James McL. Welsh, Robert C. Galbraith and Henry W. Biggs, to care for and manage the property, until other arrangements are made. We also direct all our ministers to call the attention of their people to this enterprise and have collections taken up, in their several churches, on the first Sabbath of May for its benefit. The persons aforesigned, in this report, are appointed a committee to ascertain the steps necessary in order that Presbytery may become a body corporate, under the laws of the State of Ohio and report at the September meeting." Wm. A. Ervin was dismissed to the care of the Presbytery of Whitewater. The Rev. Samuel F. Sharpless was received from the Presbytery of Dayton, and accepted calls from Bainbridge and Bourneville churches, each for half of his time, and his installation at Bainbridge was appointed for the second Tuesday of June, at half past seven P. M., George Carpenter to preach and preside, R. K. Campbell to give the charge to the pastor and S. D. Crothers to the people; and at Bourneville on the first Tuesday of June, at half past seven P. M., John O. Pierce to preach and preside, Addison M. Chapin to deliver the charge to the pastor and Richard G. Lewis to the people. Samuel F. Sharpless was born in Cincinnati, Ohio, June 9th, 1851. He united with the Third Presbyterian church of Cincinnati, April, 1839. Graduated from Marietta College with the class of 1875, and from Lane Seminary, May, 1879. He was licensed by the presbytery of Cincinnati, April 10, 1878. He supplied the First Presbyterian church of Monroe, Butler County, Presbytery of Dayton, from Dec. 8, 1878, to May 13, 1879. He was received into the Presbytery of Dayton as a licentiate, on certificate from Presby-

tery of Cincinnati, April 9, 1879, and by that Presbytery ordained and installed Pastor of the Monroe church, May 13, 1879, which pastorate he resigned, Feb. 14, 1881, and was then dismissed to the Presbytery of Chillicothe and accepted calls, and was installed at Bourneville, June 3rd, and Bainbridge, June 10, 1881. Addison M. Chapin was received from the Presbytery of Whitewater and accepted a call from the Mount Pleasant church, and Thursday, July 10, at half past seven P. M., was appointed for his installation, George Carpenter to preach and preside, H. W. Biggs to give the charge to the pastor and Dwight L. Chapin, of the Cleveland Presbytery, to be invited to give the charge to the people.

The next meeting of Presbytery was at Bloomingburgh, April 29, 1884, when the Rev. John H. Jones was received from the Presbytery of Mahoning, accepted a call from and was installed Pastor of the Bloomingburgh church. H. W. Guthrie preached, George Carpenter gave the charge to the people and R. K. Campbell to the pastor. John H. Jones was born in Wales, Dec. 18, 1836. He united with the Welsh Congregational church, in 1858. He received his Literary education in Western Reserve College, graduating with the class of 1867. Studied Theology at Union Park one year, and two years at Andover, where he graduated in 1870. He was licensed by the Andover Congregational Conference, in 1869, and ordained by Trumbull and Mahoning Conference in 1871. He was received into the Presbyterian church by Wooster Presbytery at the spring meeting in Plymouth, Ohio, 1877. He preached to Bristol and Bloomfield Congregational churches, from 1870 to 1874, to the First Presbyterian church, Plymouth, Ohio, from 1874 to 1878, to the First Presbyterian church, Akron, Ohio, from April, 1878, to November, 1881, and began preaching to the Presbyterian church in Bloomingburgh, Feb. 1st, 1881.

In Presbytery at Concord, Sep. 9th and 10th, 1884, George Carpenter had leave to labor out of bounds until the next meeting. Delegates were elected to Synod which had now become a representative body. The Rev. John W. Wilson was received from the Presbytery of Alton. The following persons were appointed a standing committee on Temperance: Norman Jones, W. J. McSurely and James P. Robinson. The following minute was adopted with reference to the death of the Rev. Nathaniel M. Urmston: "Entered into rest, August 27, 1884, Rev. Nathaniel M. Urmston, in the eighty-sixth year of his age. He was ordained as an Evangelist by the Presbytery of Coshocton, in 1828, and first labored as a missionary in Ohio and Kentucky. Then, after preaching some time in Connecti-

cut, he came into the bounds of this Presbytery, 1844, and, with the exception of six years spent in Iowa and Wisconsin, the remainder of his life was spent among us. His mind was clear and calm and active to the end. He was a cheerful christian. His hope was bright. He was also remarkably trustful. He trusted the Lord for the earthly things, and for the heavenly. No one could hear him pray without feeling that he lived in close and tender communion with God. His ministry was a successful one, and his example was winning and helpful. Without suffering, or protracted illness, or fear, he passed away.

Wm. J. McSURELY,  
GEORGE CARPENTER,  
SAM'L F. McCOX,  
Committee.

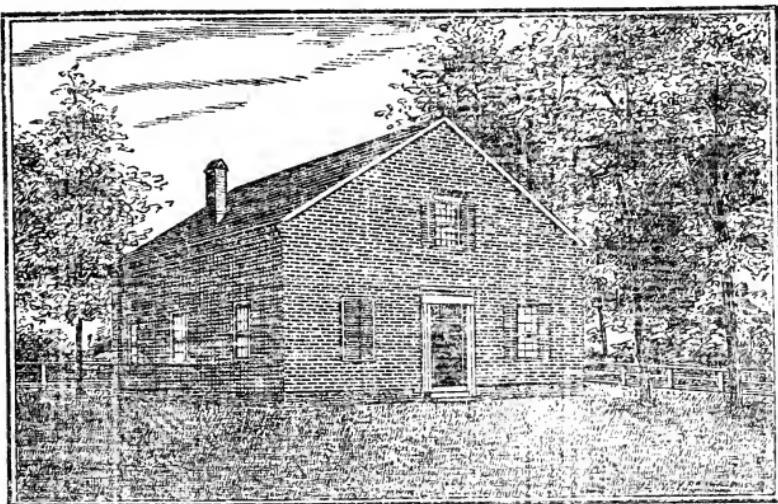
Mr. Urmston was born in Chillicothe, Ohio, April 12, 1799, and is said to have been the first white male child born in that place. The first meeting of our Presbytery was Tuesday, April 9th, and he was born the Friday of the same week. His father's house was the first house built in Chillicothe that had both shingle roof and glass windows. He studied Latin for a time with Dr. Robert G. Wilson; but while he was yet a boy the family moved to a farm near Sinking Spring, where his father built a brick house that is still standing. He studied at Augusta, Kentucky, and graduated at Princeton Theological Seminary, in 1826. During vacations he taught singing-school, and went with a classmate to his home in Connecticut, for that purpose, and there met the young lady who became his first wife. Shortly after his marriage he came, as home missionary, to the churches of Millersburg and Hopewell, in Holmes county, Ohio, about 1827. After laboring there some time he took charge of the church in Millersburg, Kentucky. In 1832 he returned to Connecticut, and as there were no Presbyterian churches there at that time, he became connected with the Congregational church, and labored there in the churches of Newtown, Cornwall and Sherman, until 1844, when he came to our Presbytery. In 1857 he went to Keokuk, Iowa, to make his home with his oldest son, and, after a short residence there, took charge of the churches in Waterloo, Athens and Missouri. In 1863 the war broke up these churches, and Mr. Urmston being a strong Union man, found that he could do no work in that State, and returned to Ohio, and lived the remainder of his life near Hillsborough.

Thomas S. Huggart was taken under the care of Presbytery. His Latin exegesis and critical exercise were approved by a com-

mittee. He delivered a popular lecture on Romans, 6: 1-6, and a popular sermon on John, 3: 16, and was licensed Wednesday, September 10, 1884.

Mr. Huggart, who had been, for some years, Principal of Salem Academy, and who now was licensed to preach, was born in Ireland, April 13, 1845. He joined the Reformed Presbyterian church. He received his literary education at Westminster College, Pennsylvania, and graduated at the Theological Seminary at Princeton, New Jersey. After leaving this Presbytery he was received as a licentiate into the Presbytery of Marion, by which he was ordained and installed pastor of the church of Ostrander, in December, 1884, having begun to supply that church in October of that year. He remained there until April, 1886, when he went to Lancaster, Ohio, where he became pastor of the First Presbyterian church, remaining there until early in 1889, when he accepted a call to Shelby, Ohio.

The Rev. Samuel Finley, D. D., who had been received from the Presbytery of Dayton, at the April meeting of Presbytery, in Bloomingburgh, was installed pastor of the Concord Church. S. F. Sharpless preached and presided, W. J. McSurely gave the charge to the pastor, and R. C. Galbraith to the people.



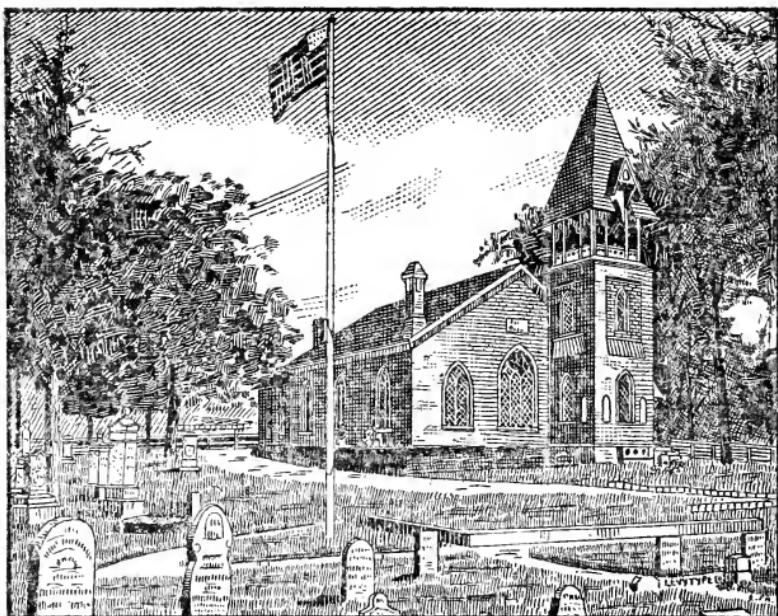
CONCORD (BUILT A.D. 1822) AS REMODELED 1847.

Samuel Finley was born in West Middletown, Pennsylvania October 26, 1818; united with the Associate Reformed church, on profession of his faith, when he was in his 16th year. He was born and brought up in that church. He graduated at Franklin College,

Ohio, in 1839; studied theology in the Theological Seminary of the Associate Reformed Church, at Alleghany City, Pennsylvania, and was licensed by the Second Presbytery of Ohio, July 7, 1841, and ordained by the same Presbytery, *sine titulo*, October 12, 1842. He was commissioned by the General Synod to labor one year in Lafayette, Indiana, and entered upon his work there in October, 1842, and in May, 1843, the General Synod, in answer to a petition from the church at Troy, Richland county, Ohio, directed that he should go to that church, of which he was pastor from October, 1843, till 1845. In 1845 he was elected Principal of Edinburgh Academy, Wayne county, Ohio. He entered upon his work there in 1846. In the fall of 1848 he went to Chillicothe, as Associate Principal of the Academy in that place. In the spring of 1850 he became President of the Chillicothe Female Seminary, and remained there until February 11, 1853, when he became President of Madison College, at Antrim, Ohio, a college under the care of the Associate Reformed General Synod. He resigned the presidency of this college, August 4, 1856. On the 27th of August, 1856, he was dismissed by the Second Presbytery of Ohio to unite with the Zanesville Presbytery of the O. S. Presbyterian church, into which Presbytery he was received, Tuesday, September 9, 1856. He was pastor of the Sixth Presbyterian church of Pittsburgh from May, 1857 to 1861; Professor of Logic and Rhetoric in the Western University, of Pennsylvania, from 1861 to 1863; taught a classical and mathematical school in Pittsburgh from 1863 to 1865. He was pastor of the Fourth Presbyterian church, Dayton, Ohio, and Chaplain and Professor in the Western Military Academy from 1865 to 1870, and pastor of the New Jersey Church, Carlisle Station, from 1870 to 1878, and stated supply in Somerville and Collinsville from 1879 to 1884. He edited the "Pennsylvania Teacher," an educational monthly magazine in Pittsburgh, from 1859 to 1862. In 1873 he was made a corresponding member of the American Entomological Society. At the request of the Presbyterian Board of Publication, he prepared a volume of 280 pages on insect life, which they published in 1878, entitled "Rambles Among the Insects."

The meeting at Concord was a very pleasant one. The members all enjoyed themselves greatly, in noting the wonderful improvement in the church building, by which the old church that was completed in 1822—just in time for the first meeting of Presbytery, after the name was change from Washington to Chillicothe—was transformed into the present beautiful and convenient structure. The cemetery, also, that had formerly been like most country graveyards, now graded and with walks tastefully arranged, called for admiration;

and the manse, in the yard of which there was a table covered with an abundance of substantials and delicacies, to tempt and satisfy the appetite, came in for its share of praise. All were of one mind in thinking that they had never seen a country church so handsome and elegant, and with such beautiful surroundings, and in praying that the people there might be abundantly blessed and prospered in all good things.

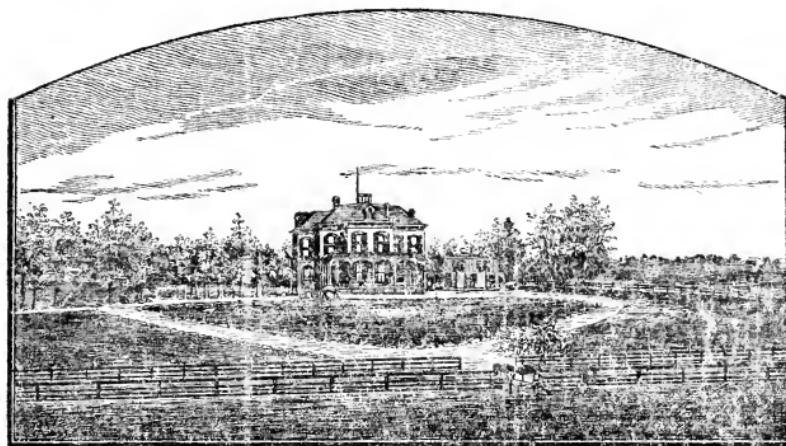


CONCORD CHURCH, 1884.

In Presbytery at Washington C. H., October 16, 1884, Thomas S. Huggart was dismissed to the Presbytery of Marion. The Rev. Samuel B. Alderson was received from the Presbytery of Ebenezer, accepted a call from Washington church, and was installed Thursday, October 16. Wm. J. McSurely preached and presided, Robert K. Campbell gave the charge to the people, and Norman Jones to the pastor.

Samuel B. Alderson was born in St. Charles county, Missouri, on the 22nd of June, 1850. He united with the Presbyterian church at Fulton, Missouri, in connection with the Southern Assembly, while attending college, in the winter of 1867; attended Westminster College at Fulton, Missouri, two years; then went to Blackburn University, Carlinville, Illinois, and graduated in the class of 1869.

He was taken under the care of the Presbytery of St. Louis and licensed by them to preach, in the spring of 1872; graduated from McCormick Theological Seminary in the spring of 1873, where he had spent his first year, but the great fire so interrupted affairs, in the second year of his course, that he left and went to Danville, and completed the second year's course, and returned to McCormick for the third year's course. Upon graduating, he was invited to supply the church at Maysville, Kentucky, for one year, at the end of which he was unanimously called to become their pastor. He united with the Presbytery of Ebenezer, and was ordained and installed pastor of the church at Maysville, June 28, 1874, where he remained eleven and a half years, when he was called to Washington C. H., and installed as above.



CONCORD-MANSE WEST-FRONT 1884.

Piketon and Waverly presented calls for the Rev. John W. Wilson, which he accepted; and R. K. Campell was appointed to preach and preside, S. D. Crothers to give the charge to the pastor, and H. W. Biggs to the people, at his installation. He was installed by these brethren at Waverly, November 6th, and at Piketon, December 11th.

The standing committee on Sabbath Schools made a report, as previously ordered, which was accepted and adopted and is as follows: "Your committee, having been directed to consider the propriety and advantage of a Presbyterial Sabbath School Association, and if favoring the same to propose a plan, submits the following recommendations: 1st. That we organize a Presbyterial Sabbath School Association, with this Constitution, namely: Art. 1st. The name of this organization shall be the Sabbath School Associa-

tion of the Chillicothe Presbytery. Art. 2nd. The object of this Association shall be to promote the interests of our Sabbath Schools by all proper means, such as bringing the workers together at stated times, for mutual counsel and encouragement, for better acquaintance with each other and with their duties and obligations and to secure concert of action upon all matters of general interest to the cause. Art. 3. This Association shall be composed of all the ministers and the officers and teachers of the Sabbath Schools within the Presbytery. Art. 4. The officers of this Association shall be a President, eleven vice presidents, a corresponding secretary, and a treasurer, who shall be elected at the annual meeting of the Association, and hold their offices for one year, or until their successors are chosen. They shall be elected by ballot, unless otherwise determined, and shall perform the usual duties of such officers in similar organizations, and such other duties as may be required by the Association. These officers shall constitute the Executive Committee of the Association, of which five members shall be a quorum for the transaction of business. Art. 5. The Association shall meet semi-annually, at times and places arranged by the Executive Committee. The Spring meeting of each year shall be the annual meeting for the election of officers and reports of committees. Special meetings may be called by the executive committee, and of all meetings, both stated and special, due notice must be given. 6. The Executive Committee shall carry out the plans and instructions of the Association, and provide funds for its necessary expenses. It shall make its own by-laws and fill its own vacancies occurring between the stated meetings of the Association. It shall collect the statistics of the Sabbath Schools within the Presbytery, and forward the same to the Secretary of the Sabbath School work of the Board of Publication and make a full report of its proceedings to each annual meeting of the Association and also to the Spring meeting of Presbytery." The next article provides a method of changing any part of the constitution at any meeting of Presbytery due notice of the intention to make a change having been given. Then a list of persons, appointed to serve in the various offices until the ensuing election, is given and finally it is provided: "That the Executive Committee of this Association take the place of Presbytery's standing committee on Sabbath Schools."

I do not know whether making the Synod representative, had necessarily the effect of making it four times as critical as it had formerly been, but the following exception recorded in the

minutes of Presbytery looks that way. "On page 167, it is recorded that the Presbytery adopted the following report: The Chillicothe Presbytery having voted to receive the revised Book of Discipline as a whole, takes exception to Sec. 26 of Chap. IV, etc.' Your committee think that the word adopt should be substituted for received; and recommend the approval of the Records with the exception noted."

In Presbytery at Chillicothe, April 14-16, 1885, George Carpenter was again granted leave to labor out of bounds for six months. Mr. Carpenter had been supplying the Amanda church in the Columbus Presbytery and also the church at Hamden each half time. J. P. A. Dickey was made stated supply at Hamden for half time, until the next stated meeting and had leave to labor out of bounds for the other part of his time. H. W. Guthrie was continued at Union and Memorial, G. B. Beecher at New Petersburgh and Norman Jones at North Fork.

In Presbytery at Frankfort, May 9th, 1885, the Rev. Warren Taylor was dismissed to the Presbytery of Athens. The Revds. John Barrett, S. D. Crothers and R. K. Campbell, the committee to which Robt. C. Galbraith's paper on the examination of candidates for the ministry was referred, made the following report, which was adopted: "Your committee having considered the paper put in its hands and approving its general provisions, recommends its adoption with a few quite immaterial modifications, so that our method of procedure hereafter in this matter shall be as follows: Candidates for the ministry applying to this Presbytery for licensure shall be examined on experimental religion and motives for seeking the gospel ministry, in the presence of the Presbytery, and shall answer such questions orally as the committee or other members may propose. But the other examinations shall be in writing, and the committee on the different parts of trial shall prepare such questions as every young man seeking the ministry ought to be able to answer, not such as are designed to show the skill of the examiner, but to bring out the knowledge of the candidate. 1st. The committee on systematic theology shall prepare twenty-five questions, which shall comprehend the distinctive doctrines of the re-formed theology; substantially correct answers to twenty of which will be required of the candidate. 2nd. Twenty-five questions on the natural sciences shall be prepared by the committee, fifteen of which must be answered. 3d. On the mental and moral sciences the committee shall prepare ten questions on each, seven of each ten must be correctly answered. 4th. On the Latin, Greek

and Hebrew languages, candidates shall be given a short passage, in each, and be required to translate, point out the different parts of speech, give the cases of the nouns, and moods and tenses and principal parts of the verbs, and a proficiency of equal proportion shall be required as in other branches. 5th. On church government the committee shall prepare ten questions, eight of which must be answered. 6th. On church history and the sacraments, the committee shall prepare ten questions on each, and seven, of each ten must be answered." The above was adopted and since its adoption Presbytery has conducted the examination of candidates in accordance with its provisions.

In Presbytery at South Salem, June 18, 1885, the Rev. Leo. Dionne, of the Presbytery of Montreal was received into Presbytery and made stated supply to the French church. Mr. Dionne was born at Ste. Anne de la Perade, Province of Quebec, June 14, 1844, was born in the church of Rome, which church he left at the age of 19, having entered the Protestant missionary schools near Montreal. His literary education was received at McGill University, Montreal, and his theological at the Presbyterian college of the same city. He was licensed and ordained in Montreal, Nov. 1, 1870, by the "*Synode Des Eglises Evangeliques*." For several years he worked in connection with the "French Canadian Missionary Society." Thinking a change of work would be beneficial to his health, he accepted the position of French teacher in Bishop's College and Grammar School at Lennoxville, Canada, which position he filled from September, 1875 to July, 1877. After leaving Lennoxville, he accepted a call from the French and English congregation of Joliette, in the Presbytery of Montreal, where he preached for five years. After leaving Joliette he continued his connection with the Presbytery of Montreal, laboring for the most of the time within its bounds until his reception into our Presbytery.

In Presbytery at Hillsborough, September 8th and 9th, 1885, the committee appointed to consider the state of the Sinking Spring church, made the following report, which was adopted: "1st. We have ascertained that the last surviving member of the Sinking Spring church, Mrs. Ann Shoemaker, has removed into the bounds of the Marshall church. We therefore recommend that her name be transferred to the roll of the Marshall church, and that the Sinking Spring church be declared to be dissolved." The second resolution appointed a committee to examine as to the title to the property, &c. The third was in reference to the bell, a gift from Presbytery, which the committee recommended should be donated to Belfast church.

J. G. Galbreath was elected Stated Clerk; Norman Jones, Permanent Clerk, and George Carpenter, Treasurer, all for three years. The report of the committee on incorporation was adopted, and is as follows: "At a stated meeting of the Presbytery of Chillicothe, held at Hillsboro', Ohio, September 9, 1885, it was ordered: That, for the purpose of securing the benefit of the law relating to religious and other societies, (Chap. 15, Title II. of the Revised Statutes of Ohio,) Strawder J. Parrett, George B. Beecher, Robert C. Galbraith, Richard G. Lewis, Samuel D. Crothers and Samuel F. McCoy, all of whom are freeholders, be, and they are hereby, elected and created a Board of Trustees, of the Presbytery of Chillicothe, said Presbytery being conuected with the General Assembly of the Presbyterian Church, in the United States of America; and they being members of the said denomination, the said Trustees, so elected, to serve in the order of their names as above written, for six, five, four, three, two, and one years, respectively, and until their successors are elected and qualified; such successors to be elected at the stated fall meeting of said Presbytery, and to hold their office for the term of six years and until their successors are elected and qualified. The said Trustees shall hold and control and have charge of, for the purpose and under the direction of said Presbytery, all the property, personal and real, or mixed, now owned by said Presbytery, or held in trust by any person or persons therefor, or of which said Presbytery may hereafter become possessed. The Trustees shall also exercise the rights and powers, enumerated in section 3,786, in the case of any congregation which may have or shall become extinct; and they may act as Trustees to houses of worship, or other property that shall properly come into the hands of said Presbytery, and to hold and invest, &c., as provided in the section above named, and as may be provided for by an act amendatory thereto. We certify that this was passed by the Presbytery of Chillicothe, in due form at Hillsborough, Ohio, September 9th, 1885.

(Signed)

SAMUEL FINDLEY, Moderator.

J. G. GALBREATH, Stated Clerk."

The pastoral relation, existing between John W. Wilson and Waverly and Piketon churches, was dissolved.

In Presbytery at Greenfield, April 13th and 14th, 1886, Warren Taylor was received from the Presbytery of Athens. The Stated Clerk was directed to put the letters H. R. after the names of W. C. Hollyday, Wm. P. Eastman and Warren Taylor, in his report to the General Assembly. Piketon obtained leave to employ Wm. M. Galbreath, until the next stated meeting. The other supplies were

continued as before, except that R. G. Lewis ceased to supply Mona. Park W. Taylor, who was taken under care of Presbytery at Greenfield, June 12, 1883, was licensed. His latin exegesis, "De Disciplina Christianorum;" and critical exercise on 1st Cor., 10: 1-6, were recommended for approval by the committees, and he delivered a popular lecture from Hebrews, 1: 1-3, and sermon from Rom. 8: 1, which were sustained as parts of trial, and he was licensed Wednesday, April 14th.

Mr. Taylor was born at Montezuma, Park county, Indiana, December 1st, 1857, united with the church in Cincinnati when he was thirteen years old; graduated at Wabash college, with the class of 1884, and at Lane Seminary in 1887. He was dismissed from our Presbytery to the care of the Presbytery of Steubenville, in meeting at South Salem, April 12th and 13th, 1887, by which Presbytery he was ordained April 27th, 1887; and in June was installed pastor of Seio Church and Buchanan Chapel; he also supplies Ridge Church. John W. Wilson was dismissed to the Presbytery of Columbus.

Mr. Wilson was born in West Columbia, Mason county, West Virginia, April 4th, 1858. He united with the Presbyterian church of Carlinsville, Illinois, September 6, 1878. He attended McKendree College one year, but finished his literary course at Blackburn University; graduated in 1882; studied theology at Lane, and graduated there in May, 1884; was licensed May 20, 1883, and ordained September 10, 1884, by Alton Presbytery. His first charge was Waverly and Piketon, where he labored fifteen months, from June 1, 1884, to September 8, 1885; then he supplied Frankfort and Greenland four months, in the absence of Mr. Pierce, and began to preach at West Rushville, Bethel, and Bremen, in the Columbus Presbytery, March 1, 1886, of which churches he is now pastor.

In Presbytery at Chillicothe, May 18, 1886, Joseph Provost was dismissed to the Congregational Council of Springfield, Massachusetts. Mr. Provost had been, for the last year, laboring out of our bounds.

Joseph Provost was born in Canada, of Roman Catholic parents, but in 1866, while attending the Pointe aux Tremble missionary school, he became a Protestant. In 1867 he went to Switzerland to pursue his studies, first at Geneva, and then studied theology at Neuchatel, under Prof. Godet; was licensed and ordained by the Chillicothe Presbytery, and preached three years at Mowrytown, to the French Church, then four years at Montreal, Canada, and then again five years at Mowrytown. Since 1884 he has been working among the French Roman Catholics, at Springfield, Massachusetts

under the care of the Congregational Home Mission Board. They organized a church there one year ago, and now, 1888, have fifty-seven members, all of whom were originally members of the church of Rome.

The church of Bogota, United States of Columbia, South America, was taken under care of Presbytery, and M. E. Caldwell appointed stated supply. (This church is a mission church, and Mr. Caldwell a foreign missionary supported by the Board.) John McCoy, a member of the First Church, Chillicothe, who had been taken under the care of Presbytery, as a candidate for the ministry, in the meeting at Frankfort, May 19, 1885, presented his Latin exegesis on "*An fuerit necesse Christum satisfacere pro nobis?*" and critical exercise, Romans, 6: 1-5, and delivered a popular lecture from Isaiah, 40: 27-31, and sermon from John 3: 3, and was licensed.

Mr. McCoy was born at Chillicothe, October 20, 1861; received to the communion of the First Church, Chillicothe, April 7, 1877; graduated at Wooster, with the class of 1884, and at Princeton Theological Seminary, May 10, 1887, where he took the George S. Green fellowship in Hebrew, giving him the advantage of a year's study in Germany. After his return from Germany he was ordained as an evangelist, at a called meeting of Presbytery, in the First Presbyterian church, Chillicothe, August 21, 1888. The Rev. J. P. A. Dickey preached his ordination sermon, from Matt. 27: 19-20; R. C. Galbraith, Jr., gave the charge to the newly ordained minister, who was then dismissed to the Presbytery of Central Dakota, and is now preaching at Faulkton, in that Presbytery.

The next meeting of Presbytery was at Kingston, September 14th and 15th, 1886. Mr. Alderson's opening sermon, from 1st Cor. 9: 14: "Even hath the Lord ordained, that they which preach the gospel should live of the gospel," was, by request of the Presbytery, published in the Scioto Gazette. Piketon had leave to employ Wm. M. Galbreath, until the next stated meeting, and North Fork, which Mr. Jones had ceased to supply, had leave to procure its own supplies. The following resolution, presented by the standing committee on temperance, was adopted: "That Presbytery would emphatically endorse the deliverances of the General Assembly, on the temperance question, and would urge the duty of laboring for the extermination of the liquor traffic, and would warn the people against indifference to the power and influence of this great evil."

At Washington C. H., Nov. 16, 1886, the pastoral relation existing between the Rev. Julius Strauss and the church at Wilmington was dissolved, and he was dismissed to the Presbytery of Cincinnati.

In Presbytery at South Salem, April 12th and 13, 1887, "R. C. Galbraith, Jr., and S. D. Crothers were appointed a committee to write up the History of Presbytery."

The last meeting of the Presbytery, in the year 1887, was at Wilkesville, Sep., 13th and 14th. At this meeting "The standing committee on Foreign Missions made a report which was accepted and the following resolutions were adopted: Resolved; 1st. That all our churches be exhorted to increased liberality to the Board of Foreign Missions, whose work furnishes probably the truest and largest field for the exercise of that disinterested benevolence which is so essential to the true christian spirit and character. Resolved; 2nd. That the women in those churches in which no W. F. M. Ss. have been organized, be most earnestly and affectionately urged to emulate their sisters of the other churches, in their zeal for the extension of the Kingdom of Him, who has, in all ages, so honored and blessed woman, and that they, without delay, establish a W. F. M. S. for efficient work in their own churches. Resolved; 3rd. That the Sabbath Schools which have contributed to Foreign Missions be urged, 'Not to be weary in well doing, but more and more to excel in this grace also,' by increased efforts to enlarge their gifts, and to enlist the co-operation of all the members of the school in the good work. That the schools which have given nothing, be urged to begin at once and give to the Lord." The next resolution recommended "The Church at Home and Abroad," and the 5th, "That the sessions of the churches should be instructed to take action at their first meetings, to make these resolutions efficient and be required to make report of their work and its success at the next Regular meeting of Presbytery. Dr. Biggs and Mr. J. McL. Welsh were appointed a committee to visit McArthur and obtain the money needed to secure the Sherwood fund. This they did. The Pastoral relation between Addison M. Chapin and the Mount Pleasant church was dissolved to take effect the last Sabbath of the month, and Mr. Chapin was dismissed to the Presbytery of Logansport. The following resolution was also unanimously adopted: "That in dismissing Bro. A. M. Chapin to the Presbytery of Logansport, we deplore the necessity that moves him from our bounds and from the pastorate of one of our churches. He has been a good Presbyter and a faithful, instructive preacher of the gospel. In leaving us he carries with him our highest esteem and our ardent prayer for his success. We cordially commend him to the christian love and affection of the brethren among whom God may cast his lot. May the great Head of the Church give him many harvest sheaves, the crown of a true minister's life."

Mr. Chapin was born at Brookville, Indiana, February 9th, 1845, made profession of his faith, Nov. 29, 1863, and was received into the church at Spartansburgh, Pa., of which his father was then pastor. He graduated from Western Reserve College, in 1869, and from Lane Seminary, in 1872. August 31, 1873, he accepted a call from the church of Solon, Ohio, and was ordained and installed Pastor of that church, Dec., 17, 1873, having been licensed by the Presbytery of Erie, May 21st, 1871. He closed his pastorate at Solon, Oct. 28, 1877. He was stated supply to the church at Aurora, Indiana, from April 1st, 1878, until October 14, 1883, and began preaching at Kingston to the Mount Pleasant church the next Sabbath. He is now stated supply to the Second church of South Bend, Indiana.

The pastoral relation was also dissolved between J. O. Pierce and the Frankfort church, to take effect the last Sabbath in the month. Mr. Pierce however continued to supply the Frankfort and Greenland churches, for another year, after which he went to Yale College to take a post graduate course, giving special attention to the study of the Hebrew language.

The following resolutions on Temperance, and the report of the standing committee were adopted without opposition, it having been explained, by the author of the resolutions, that they were not to be understood as a recommendation to vote the Third Party ticket. "Resolved; 1st. That seeking the destruction of the Liquor Traffic and the removal of its attendant evils, we commend Prohibition as the best system of legislation for the accomplishment of this purpose. Resolved; 2nd. That we will labor earnestly to secure the introduction of Scientific temperance instruction in all the Public Schools of the State."

Before the next meeting of Presbytery two brethren, beloved, who have long been members of the Chillicothe Presbytery, took their departure. Samuel James Miller died Sep. 24, 1887. He was born, Lancaster, Pa., June 11, 1802; was at Princeton Theological Seminary, 1826-27; licensed by Presbytery, New Castle, April 2, 1828; ordained by the Presbytery of Miami, Oct. 7, 1829; pastor, New Lexington, Ohio, from 1829 to 1836; at Pleasant Ridge from 1836 to 1843. Stated supply at Bethel and Pisgah, from 1843 to 1845; at Wilmington, from 1845 to 1851; Pastor at Washington C. H., from 1851 to 1866; stated supply, at New Holland and Wilmington, from 1866 to 1870; home Missionary, preaching in the bounds of Presbytery from 1871 to 1873; honorably retired in 1874.

Wm. Plummer Eastman was born at Hollis, New Hampshire, Sep. 20, 1813; graduated from Dartmouth College, in 1842, from

Andover Theological Seminary, in 1845, was ordained by Tuscarawas Presbytery, May 5th, 1846; stated supply at New Comerstown and Coshocton, 1845 to 1847; pastor, Union 1853, to 1867. Principal of schools at Piketon, from 1867 to 1870, and at Kingston from 1871 to 1874; stated supply at Union and Greenland, 1875 to 1882; died Oct. 2nd, 1887.

The Rev. Norman Jones writes, concerning Mr. Miller, that during the fifteen years that he labored at Washington C. H. he was "the faithful spiritual guide of the people, many were added to the church, and the members were built up and instructed in the faith of the gospel. When he became pastor of this church, it was in a depressed and languid condition. There had been serious difficulty and trouble in the church. Two of its most active and influential elders and one of its prominent deacons, had just withdrawn from the church, and with their families had connected themselves with a sister evangelical church, thus weakening and disheartening the little flock of which he had just taken charge. The church building was old and very uncomfortable to worship in, and a debt of long standing, was hanging over the congregation. In a short time, however, the debt was paid, and in a few years, the old building was replaced by a new and comfortable one, and the spiritual and financial condition of the church vastly changed for the better. Those fifteen years of ministerial labor in this church, are bearing fruit now, after the toiler has gone to his reward. Mr. and Mrs. Miller were permitted to live to see, and with very many relatives and friends, to celebrate the fiftieth anniversary of their wedding. The happy event occurred April 23, 1879, and was the first golden wedding ever witnessed in Washington, and perhaps the first in the county. The number who came to offer their congratulations to the aged couple, and also to join in the social festivities of the occasion, was very large. Many kind letters were received from old friends and acquaintances of the family, who, unable to be in attendance, yet desired to present their gifts and affectionate congratulations. All four of their living children and all of their grand children, with many other relatives were present on this happy occasion to gladden the hearts of Mr. and Mrs. Miller." Their children then living, were Mrs. Hugh Kemper, of Walnut Hills, Cincinnati, since deceased; S. J. F. Miller, M. D., of Milwaukee, Wisconsin; the Rev. F. E. Miller of Patterson New Jersey; and Miss Ida Miller. "Eight years and five months after this happy anniversary, the tie which bound husband and wife together, for so many years, was severed by death. For some years before Mr.

Miller's death his eyesight had been failing him, but for the last three years he was totally blind. Those years of partial and total blindness, however, were not years of useless existence. Unable any longer to engage in the active duties of life, his days were passed at home with his family, and in pleasant intercourse with his many friends, who came to see him and whom he, and his family, were always glad to welcome when they came. The remembrance of these visits will not soon be forgotten by those who enjoyed them. As might have been expected, when his time came to die, he was fully ready, and waiting for the Heavenly Bridegroom. Trusting implicitly in the merits of Christ, he had no fear of death, nor terror of the grave. Now that Father Miller is gone, he needs no one, in this community, to praise his memory; and yet we cannot pass by a life, so honest, so true, so upright in every way, without a word of commendation. It is but just to the memory of such a one, to record some of the virtues which shined out so brightly in his long and useful life. In all those relations which he sustained to others, of husband, father, friend and citizen, he set before us an example worthy of our imitation. He was industrious, frugal, considerate and obliging, in all his earthly career. His was a life of honor, influence and usefulness in every community in which he ever lived. Among those to whom he was best known, he was the most highly esteemed. In religious belief, he was a thorough Calvinist, and never hesitated, when it seemed proper to do so, to avow his belief in those doctrines. They were in full accord with the deepest and strongest convictions of his heart and conscience. His preaching was plain, pointed and practical; always bringing the truth to bear upon the hearts and consciences of his hearers. As a pastor, he was ever mindful of his duty, having a constant watch and care over all the flock committed to his care. The vows taken by him, at his ordination, were kept continually in remembrance. He was always interested in church matters, even after he was confined to his home by total blindness and the infirmities of old age. In his last sickness, as he was nearing the other world, he inquired, as had been his habit before, where Presbytery was to meet, and about the welfare of its members. We may well believe that his interest in the church, of which he was a member and a minister for so many years, is not lessened, or destroyed, now that he is taken from us, but augmented and quickened, like that of other redeemed ones, who like him, have proceeded us to the better land. Eighty-five years of earthly labor have passed away and our friend has gone home to enjoy the rewards promised by the Master."

Mr. Eastman's death took place on Sabbath, and the day for communion in the Union Church. Mr. Guthrie, who was then preaching to the people of that church, thought that it would be fit and appropriate, to have a few of the neighbors gather at Mr. Eastman's house, in the afternoon, that with him they might partake of the blessed sacrament of the supper, which in the forenoon had been celebrated at the church. And since Dr. Biggs and I had long known Mr. Eastman, and did hold him in high esteem, he thought it would be pleasant also to have us there, and with Mr. Welsh, an elder in the Third church, we went, and found Mr. Eastman lying in bed, but glad to see us, and speaking plainer than I had heard him, since the attack of disease that had made him lose his hold upon and memory of words, a curious disease called Aphasia, a name in its meaning descriptive of the malady. When I went into the room he greeted me kindly as he did the other brethren, his voice seeming to have much of the old heartiness. We prepared for the services, and he began to lift himself into a sitting posture, in the bed, when he was told to lie still and we would raise him, at the proper time. Dr. Biggs read the words of institution, and was making some remarks appropriate to the occasion, standing in the door between the room in which the bed was, and that in which all of the little company, save Mr. Guthrie and myself, were. I noticed that Mr. Eastman's breathing grew heavy and thought, he will drop into sleep and we may have difficulty in arousing him; when he turned himself and in a strong, clear voice, said, "Gentlemen, I will have to excuse you for a moment; please step into the other room." We did as he requested, and his daughter went into the room where he was, and closed the door, which, in a minute she opened, saying as she did so, "Father is dying," and he was. After his death we did finish the observance of the sacrament, and eat the bread and drink the wine. But for Mr. Eastman God had something better than even this communion with his Lord, together with those who had long known and loved him; for him, there was fellowship and communion with the saints in light and with his Lord sitting in visible glory upon the throne.

Mr. Eastman was, in many respects, a peculiar man, outspoken and brusque in his condemnation of what he did not approve. Those who did not know his tenderness of heart, and judged him only by his sometimes outward appearance, might think him harsh and severe; but a visit to him, at his own home, would quickly dispel the illusion, and the longer and more intimate your acquaintance with him, the better you liked him. He was always distrustful of his

power as a preacher, and was a very much better preacher than he thought he was. I have heard him a number of times, and always with pleasure and profit. He was honest and fearless, had about him none of the arts of diplomacy, but was an independent, manly, upright, tender-hearted, loving man—one of the excellent of earth, who become the ornaments of heaven. He was an earnest, uncompromising Christian man, without pretense or cant, who faithfully labored in the work to which God had called him, without complaint or murmur, and having finished the work that God had for him to do here, he entered in upon his reward.

At Bloomingburgh, April 10th and 11th, 1888, the White Oak Church petitioned Presbytery to restore its name to the roll of churches. The petition was granted, and J. G. Galbreath and W. J. McSurely, ministers, and J. McL. Welsh, John McNicol, Hugh Bell and A. Hurst, were appointed to receive members and have care over this church, until such time as elders may be chosen and installed. Samuel W. Elliott, Ph. D., was received from the Presbytery of Portsmouth. The pastoral relation between John H. Jones and the church of Bloomingburgh was, at his request, dissolved, to take effect the last Sabbath of April, at which time Mr. Jones was directed to declare the pulpit vacant. Mr. Jones was granted leave to labor out of bounds, and the Stated Clerk was directed to give him a letter of recommendation. Bloomingburgh church had leave to procure their own supplies, until the next stated meeting. The trustees of Salem Academy were permitted to elect their treasurer for the term of five years. Concord Church was chosen for the place of the next meeting, and it was ordered that a Sabbath-school convention be held at that church, September 13th.

At Concord, September 11th and 12th, 1888, the Rev. John Wright, of Oroomiah, was present, and took his seat as a corresponding member. Halsey W. Clark, a licentiate, was received on certificate from the Presbytery of Cincinnati. Edward Pinkerton, a member of Salem church, was taken under the care of Presbytery as a candidate for the ministry. James G. Galbreath was re-elected Stated Clerk; Norman Jones, Permanent Clerk, and Geo. Carpenter, Treasurer, all for the term of three years. Washington C. H. was chosen as the place for the next stated meeting.

There was a called meeting, however, at Greenfield, November 5, 1888, at which the pastoral relation between the Rev. J. G. Galbreath and the churches of Marshall, Belfast, New Market and Bethel was dissolved, to take effect November 11. A call from White Oak, for half time was placed in the hands of Mr. Galbreath, which he

accepted, and W. J. McSurely and Geo. B. Beecher were appointed a committee to install him. The details of the installation were left to the committee. Mr. Galbreath was granted leave to labor the other half of his time out of bounds, and has been supplying the church of Sardinia, in the Presbytery of Portsmouth. He was installed at White Oak, December 20, 1888. Dr. McSurely presided and charged the pastor, and Mr. Beecher preached and gave the charge to the people.

There was another called meeting at Bloomingburgh, December 27th, 1888, at which Mr. Halsey W. Clark accepted a call from the Bloomingburgh church, and was ordained and installed pastor of that church. S. D. Crothers preached the ordination sermon, S. B. Alderson gave the charge to the pastor, and Norman Jones to the people.

The Rev. Halsey W. Clark was born at Campbell, Steuben county, New York, October 22, 1858; took his literary course at Geneseo, New York, and graduated from Lane Seminary, May 3, 1888. He was licensed by the Presbytery of Cincinnati, in April, 1887. From May to September, during the seminary vacation, 1887, he supplied the church of Wapakoneta, and during the last year of his seminary course, supplied the Bond Hill church, near Cincinnati.

At Chillicothe, March 5, 1889, there was a called meeting, at which, in order to perfect their title to the property, that so they could get aid from the Board of Church Erection, to rebuild their church, which, with the manse, had been destroyed by fire, the Wilkesville church was dissolved, and the Rev. H. W. Guthrie, with elders Messrs. Hopewell and Welsh, of Chillicothe, and Paine and Moore, of Hamden, were appointed a committee to organize a church at Wilkesville, of the same persons who had been members, to the trustees of which, when elected, and the church had become incorporated, the trustees of the Presbytery shall be directed to make a deed for the property. This was done by Messrs. Guthrie and Moore, of the committee, March 10. The former elders were elected and installed.

At Washington C. H., April 9th and 10th, 1889, J. H. Jones was dismissed to the Presbytery of Mahoning. Matthan M. Marshall was received from the Presbytery of Lima, and accepted a call from the churches of New Market, Bethel, Marshall, and Belfast. Geo. B. Beecher and J. M. Hibben were appointed a committee to arrange for his installation, at Marshall and Belfast, and J. G. Galbreath and John McNicol to arrange for the same at Bethel and New Market.

Mr. Marshall was born March 8, 1851, near Bellevue, Huron

county, Ohio; attended college at North Western College, Naperville, Illinois; studied theology privately with ministers of the United Brethren church; was licensed to preach by Sandusky Annual Conference of the U. B. Church, at Rising Sun, Wood county, Ohio, September 8th, 1883; was ordained at Helena, Sandusky county, Ohio, September 23, 1883, by Bishop J. J. Glossbrenner; was received by letter into Lima Presbytery, at Celina, Mercer county, Ohio, September 22, 1886; supplied Kalida church for two years and three months, and then began his labors in our Presbytery. During his ministry in the U. B. Church he had charges at North Robinson, Cary, and Vanlue, two years in each place. During these six years nearly two hundred were added to the churches to which he ministered.

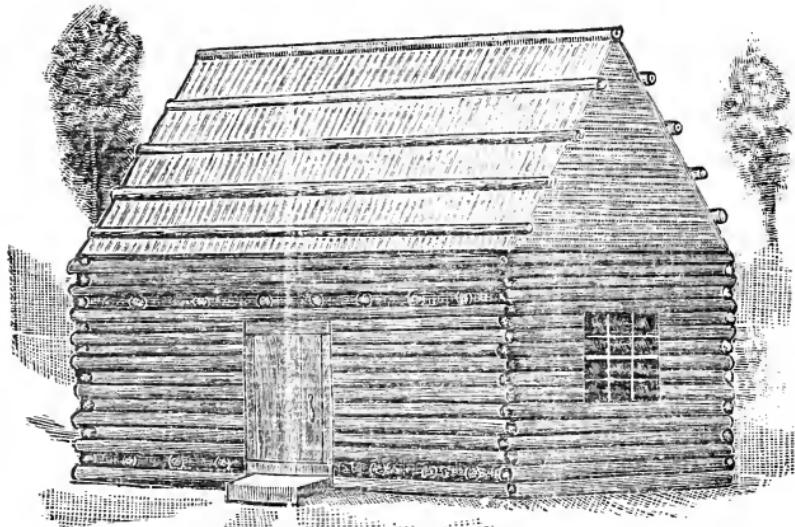
M. B. Cooley, an ordained deacon in the M. E. Church, was received as a licentiate.

Mr. Cooley was born near Athens, Ohio, May 15, 1840; studied two years at the Ohio University; joined the M. E. Church March 3, 1852; was licensed to preach November 16, 1867; ordained Deacon September 29, 1872, by the Rev. L. Scott, D. D. He preached on the Plymouth circuit one year, on Hamden circuit one year, on the Pleasanton circuit three years, and on Coalville circuit one year. He preached at Harmar Station one year, and one year at Buchtel Station. He lives at McArthur.

Presbytery also received Messrs. S. L. McKee and T. S. McWilliams, licentiates, from the Transylvania Presbytery. Mr. McKee was born in Columbia, Adair county, Kentucky, October 11, 1859, graduated at Center college, Danville, with the class of 1883, and from Princeton Theological Seminary with the class of 1888. He assisted the Rev. Dr. S. D. Wishard in evangelistic labors in Kentucky, in the summer vacation of 1886, and assisted his brother, Jas. L. McKee, in mission work, in South Eastern Kentucky, during the summer of 1887. During the summer of 1888, was engaged in Sabbath School Missionary work. From October 1, 1888 to April 1st, 1889, was a missionary, under the Board of Home Missions, for Transylvania Presbytery, in the churches of Clay and Knox counties, Kentucky. He was licensed to preach by the Presbytery of Transylvania, in session at Lancaster, Kentucky, Sept. 12th, 1888. He is now supplying the church at Frankfort, O. Mr. McWilliams, a native of Kentucky, and graduate of Centre college, and of Princeton Theological Seminary, which Seminary he attended for one year, having been two years in Seminary, at Danville, Kentucky, accepted a call from the First church of Chillicothe, to become co-pastor

with Dr. Biggs, and June 11th at half past two o'clock P. M., was appointed for his ordination and installation, if the way be clear. Dr. McSurely to preside, S. B. Alderson to preach, H. W. Guthrie to give the charge to the pastor and Dr. Campbell to the people.

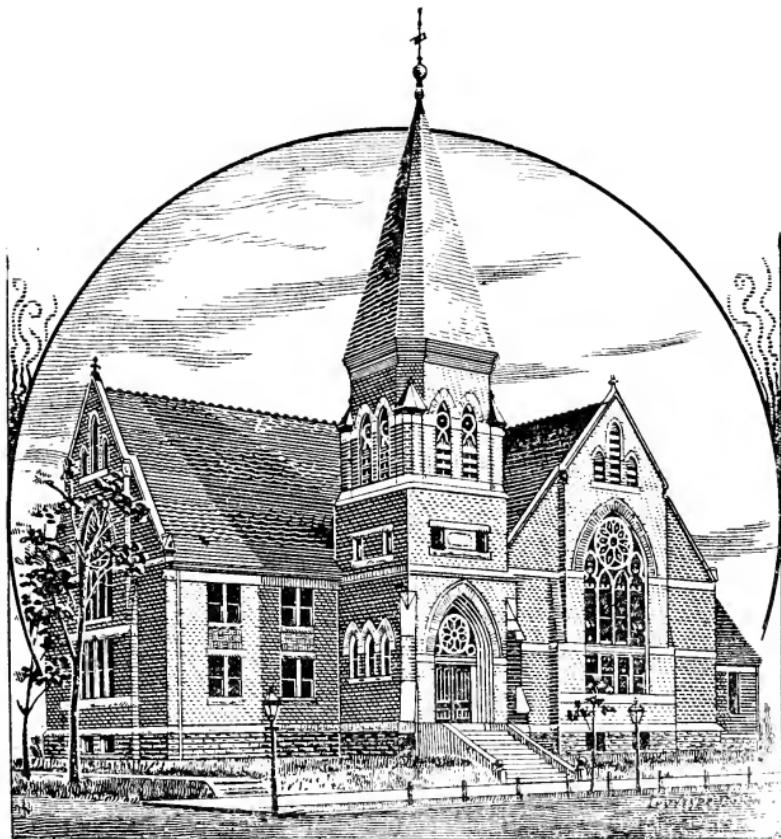
The Presbytery now has twenty-seven ministers and three licentiates, one candidate for the ministry, Mr. Edward Pinkerton, who was taken under our care September 12, 1888; he is a great grandson of the Rev. Dr. Robert G. Wilson. There are thirty-four churches on its roll; and there were reported to Synod last fall 3,812 communicants in connection with its churches. The meeting at Washington was pleasant and profitable. The people there who had recently been blessed with a large increase in numbers, were also rejoicing over their new church, a beautiful building, and well arranged and handsomely furnished. In order to contrast the style of architecture at the beginning of our Presbytery, and now, I have procured an engraving of the First Presbyterian church in Columbus in 1814, then in our Presbytery. I suppose that then many of the



FIRST CHURCH, COLUMBUS, 1814.

churches were of similar character, but this is the only one of which I could procure an authentic representation; the engraving is copied from one in Wilson's Presbyterian Almanac. This building was erected on Spring street near Third, and after it was built, the services of the church were alternated between Columbus and Franklinton, using this building in Columbus until 1818.

As will be seen from the picture the church at Washington, built more recently than any other in the Presbytery, finished but a short time before the meeting of Presbytery there, is very unlike the building used for four years by the church in Columbus.



PRESBYTERIAN CHURCH, WASHINGTON, C. H.

Of the ministers now in the Presbytery, Mr. Barrett is in the 26th year of his pastorate at Pisgah, his first and only charge. Dr. Biggs is in his 25th year at Chillicothe. Dr. Crothers is in his 25th year at Greenfield; Dr. McSurely in his 20th year at Hillsborough, and Dr. Campbell in his 19th year at Salem.

After what is found on page 258 concerning James Thompson had been printed, I received the following which will correct a mistake that I made concerning the place of his birth and show further the character of the man. I regret that I did not have it in time to put it in its proper place. "James Thompson was born in county Down, Ireland, in October 1816, received his early impressions of religion from his parents who belonged to that branch of the Presbyterian Church known as the Covenanters, and has great cause for thankfulness that his early training was of so strict a character." He says: "The fear of God and the regard for the Sabbath that were impressed on my mind in childhood, remained with me through life and saved me from many a fall. Losing my mother, at the age of nine years, I was early thrown on my own resources, but succeeded through what some would call great difficulty in getting a trade, and coming to this country, where, by the blessing of God, we have raised a family of which we need not be ashamed. Truly we may say God has been good to us." At the meeting in Chillicothe First church, June 11, 1889, T. S. McWilliams was ordained and installed pastor of the First Church, and S. L. McKee was ordained as an evangelist. Dr. McSurely preached the ordination sermon, Mr. Alderson who had been appointed to that duty not being able to be present. Mr. Guthrie gave the charge to the young brothers and Dr. Campbell to the people. The Rev. T. S. McWilliams and the Rev. S. L. McKee then being invited, took their seats as members of Presbytery, making now 29 ministers on our roll.

The following is a list of the chairmen of the standing committees of the Presbytery.

Home Missions, G. B. Beecher, Hillsborough.

Foreign Missions, S. W. Elliott, Kingston.

Education and Aid for Colleges, R. C. Galbraith, Jr., Chillicothe.

Publication and Sunday Schools, S. F. Sharpless, Bainbridge

Ministerial Relief, R. K. Campbell, South Salem.

Church erection, W. J. McSurely, Hillsborough.

Freedmen, H. W. Guthrie, Chillicothe.

Vacant Churches and Supplies. S. B. Alderson, Washington,

C. H.

Beneficence, J. G. Galbreath, Sardinia.

Temperance, S. C. Crothers, Greenfield.

EXAMINATION OF CANDIDATES.

Experimental Religion and Motives, Geo. Carpenter, Chillicothe.

Theology, R. C. Galbraith, Jr., Chillicothe.

Natural, Mental and Moral Philosophy, Norman Jones, Washington C. H.

Languages, S. W. Elliott, Kingston.

Church Government, History and Sacraments, H. W. Guthrie, Chillicothe.

Subjects for Trial, R. K. Campbell, South Salem.

In 1888, the Presbyterian church, in the United States, had, ministers, 5,789; churches, 6,543; additions on examination and profession of faith 51,062; on certificate 34,322; communicants 722,071.

And so endeth this History of the Presbytery.

## CHAPTER XI.

### ORDER FO MEETINGS OF PRESBYTERY, WITH NAMES OF OFFICERS AND A LIST OF ELDERS PRESENT.

1st MEETING.—Johnston's Fork Meeting House, April 9th and 10th, 1799. Present: John E. Finley, John P. Campbell, John Dunlevy and Richard McNemar, ministers. Elders: Wm. Johnston, Sebastian Sroff and Joseph Darlington; John Hart the 2nd day took Wm. Johnston's place. John E. Finley, Mod.; John P. Campbell, T. C. and also S. C.

2nd.—Baptist meeting House, Washington, Ky., Oct. 24, 1799. Elders present: Edward Harris, Sebastian Sroff and Robert Robinson. John E. Finley, Mod.; John P. Campbell, T. C.

3rd.—Orangedale, Nov. 15th and 16th, 1799. Elder present: David Reeder. John E. Finley, Mod.; John Dunlevy, T. C.

4th.—Cabin Creek, April 8-10, 1800. Elders present: John Donaldson, Robert Robt and Hans Ireland. Richard McNemar, Mod.; John P. Campbell, T. C.

5th.—Cincinnati, Oct. 7-10, 1800. Elders present: Andrew Henderson, Thomas McFarlin and Aaron Tullis. John E. Finley, Mod.; James Kemper, T. C.

6th.—Red Oak, April 14th and 15th, 1801. Elders present: Joseph Darlington, Joseph Yeats, Sebastian Sroff and Hampton Pangbourne. Wm. Speer, Mod.; Joseph Darlington, T. C.

7th.—Bethany, August 5th and 6th, 1801. Elder present: Seth Huron. Wm. Speer, Mod.; James Kemper, T. C.

8th.—Eagle Creek, Oct. 6-8, 1801. Elders present: James Baird and James Lyon. James Kemper, Mod.; John Dunlevy, T. C.

9th.—Springfield, (Springdale,) Nov. 11th and 12th, 1801. Elder present: Moses Miller. James Kemper, Mod.; Richard McNemar. T. C.

10th.—Washington, Ky., April 13-15, 1802. Elders present: James Jones, John Campbell, James Ewing, Charles Shepherd and Thomas Benington. John Dunlevy, Mod.; Matthew Green Wallace, T. C.

11th.—Cincinnati, Oct. 6-9, 1802. Elders present: Joseph Reeder, Robert Gill, Stephen Wheeler, Moses Miller and Francis Bedle. John E. Finley, Mod.; John Thompson, T. C.

12th.—Springfield, April 6—11, 1803. Elders present: Joseph

Reeder, Daniel Robins, Aaron Tullis, Stephen Wheeler, John McCormick, Wm. Wilson and Robert Robb. John Dunlevy, Mod.: James Kemper, T. C.

13th.—Cincinnati, Oct. 5th and 6th, 1803. Elders present: John Evans, Joseph Reeder and James Lyon. John E. Finley, Mod.: James Kemper, T. C.

14th.—Red Oak, April 4-6, 1804. Elders present: Jonathan Whitaker, John Naylor, John Boveile, Robert Robb and Isaac Shepherd. James Kemper, Mod.; John P. Campbell, T. C.

15th.—Mr. Buckhannon's House, July 25th, 1804. Elders present: Sampson McCollock, John McCabe and Matthew McClung. James Kemper, Mod.; Robert Wilson, T. C.

16th.—Washington, Ky., Oct. 3rd and 4th, 1804. Elders present: Daniel Reeder and Edward Harris. At this meeting Kemper elected Treasurer and S. Clerk vice J. P. Campbell. James Kemper, Mod.; Robert Wilson, T. C.

17th.—Hopewell Church, April 3rd and 4th, 1805. Elders present: Wm. Logan and John McConnell. John E. Finley, Mod.; Mat G. Wallace, T. C.

18th.—Straight Creek, August 28th and 29th, 1805. Elders present: John Fee, Wm. Logan, Matthew McClung and Joseph Vanhorn. John E. Finley, Mod.; Mat G. Wallace, T. C.

19th.—Buckskin, Oct. 2nd and 3rd, 1805. Elders present: Wm. Patton, John McConnell, Jonathan Whitaker and James Ewing Wm. Williamson, Mod.; Robert Wilson, T. C.

20th.—Cincinnati, April 2nd and 3rd, 1806. Elders present: Jesse Reeder, David Stocton, Stephen Wheeler, Robert Robinson, John Campbell, Isaac Shepherd and Adam McPherson. Robert G. Wilson, Mod.; Mat G. Wallace, T. C.

21st.—Chillicothe, Oct. 1st and 2nd, 1806. Elders present: Samuel Salisbury, Wm. Anderson and Hugh Cochran. James Kemper, Mod.; Robert B. Dobbins, T. C.

22nd.—Lebanon, April 1st and 2nd, 1807. Elders present: Jonathan Whitaker, Jonathan Tichenor and John McClain. Wm. Robinson, Mod.; Robert G. Wilson, T. C.

23rd.—Lebanon, Oct. 14th and 15th, 1807. Elders present: Archibald Boyd, Adam McPherson, Ralph Vorhis, Benjamin Perlee, Joseph Vanhorn and Daniel Reeder. Mat G. Wallace, Mod.; Robert Wilson, T. C.

24th—Nazareth. April 6-8, 1808. Elders present: Joseph McCoy, Joseph Darlington, Alexander Martin, John McConnell and James Ewing. At this meeting Robert G. Wilson was elected

Treasurer and S. C. vice Kemper. James Gilliland, Mod.; Robert Wilson, T. C.

25th.—Franklin, June 10th and 11th, 1808. Elder present: Wm. Reid. James Gilliland, Mod.; Robert G. Wilson, T. C.

26th.—Liberty. June 14, 1808. Elders present not noted. James Gilliland, Mod.; Robert G. Wilson, T. C.

27th.—Washington, Ky., Oct. 6th and 7th, 1808. Elders present: Archibald Boyd, John Bovell and Edward Harris. Mat G. Wallace, Mod.; Wm. Williamson, T. C.

28th.—Buckskin, April 5th and 6th, 1809. Elders present: James Scott, Archibald Hopkins, David Edmonson and Garrett Vhores. Robert B. Dobbins, Mod.; James Hoge, S. C.

29th.—Red Oak, October 4th and 5th, 1809. Elders present: Hugh Cochran, Michael Fisher, Richard Ronceville, Stephen Willis, John Naylor, Joseph McKibben and John Campbell. James Hoge, Mod.; Wm. Williamson, T. C.

30th.—Chillicothe, April 4th and 5th, 1810. Elders present, Samuel Finley, Thomas Kirker, John Miller, William Kinkead, Wm. Read, Joshua Ewing, Daniel Skinner, John McClain, Silas Huron and Garrett Vhores. William Robinson, Mod.; James Hoge, T. C.

31st.—Cincinnati, Oct. 3–5, 1810. Elders present: Andrew Moore, George Fee, Joseph McLerry, James Barber, Joseph Parks, John McCormick, James Gallaher, Daniel Reeder and Samuel Strain. James Welsh, Mod.; Robert G. Wilson, T. C.

32nd.—Hillsborough, April 3rd and 4th, 1811. Elders present: David Dryden, Alexander McCoy, David Jolly and James Wilson. Samuel Woods, Mod.; Wm. Williamson, T. C.

33rd.—Rocky Spring, June 26th and 27th, 1811. Elders present: James Robinson, Richard Rounceville, Hugh McClelland and John McLean. Nicholas Pillenger, Mod.; Wm. Williamson, T. C.

34th.—Buckskin, August 26, 1811. Of this meeting no record, but know that it was held, as Mr. James Dickey was then ordained and installed. N. Pittenger, Mod.; Wm. Williamson T. C.

35th.—Manchester, Oct. 3rd and 4th, 1811. Elders present: Samuel Finley, Wm. Means, Alexander Martin, David Jolly, John Fee, David Miller, Joshua Ewing and John Martin. John E. Finley, Mod.; Wm. Williamson, T. C.

36th.—Chillicothe, April 1st and 2nd, 1812. Elders present: John McClean, James Baird, Archibald Hopkins, John Fee, Alexander White, Archibald McClain, Wm. Reed and John McLean. James H. Dickey, Mod.; R. G. Wilson, T. C.

37th.—Red Oak, October 7th and 8th, 1812. Elders present: John Evans, Robert Brooks, John Bovelle, John Fee, John Garrett, Benjamin Blair, and William Garrett.

38th.—Rocky Spring, April 7th and 8th, 1813. Elders present: Mathew McClung, John Davidson and William Taylor. Robert Wilson, Mod.; Robert B. Dobbins, T. C.

39th.—Washington, Kentucky, October 5-7, 1813. Elders present: Joseph Darlington, William Kinkaid, Samuel Tweed, Edward Harris, James Watts and David Edmiston. James Gilliland, Mod.; James H. Dickey, T. C.

40th.—Red Oak, November 24th and 25th, 1813. Elders present: Stephen Willis, Samuel Tweed and David Jolly. James Gilliland, Mod.; James Hoge, T. C.

41st.—Buckskin, April 6-8, 1814. Elders present: Robert Robinson, Samuel Salisbury, John Moore, Richard Evans and John McClean, Robert Wilson, Mod.; William Williamson, T. C.

42nd.—Concord, October 11-13, 1814. Elders present: Joseph Miller, Samuel Salisbury, William Garrett, Thomas Pettijohn, Joseph McKibben and John McConnell. John Andrews, Mod.; Robert B. Dobbins, T. C.

43rd.—Nazareth, April 5th and 6th, 1815. Elders present: John McLean, Joseph Nelson, John Evans, William Keyes and James Barbour. Wm. Williamson, Mod.; R. G. Wilson, T. C.

44th.—Chillicothe, October 17th, 18th, 20th, 23rd 25th, 1815. Elders present: Joseph Miller, Samuel Salisbury, John Davidson, William Garrett, John McClean, James Stewart and David Bay. Presbytery adjourned from 18th to 20th and from 20th to 23d. James Gilliland, Mod.; James Hoge, T. C.

45th.—Red Oak, April 3rd and 4th, 1816. Elders present: Wm. Robb, Stephen Willis, Victor Larrimore, David Jolly and Robert Edmiston. Nicholas Pittinger, Mod.; Robert G. Wilson, T. C.

46th.—Hillsborough, September 4th and 5th, 1816. Elders present: Joseph Darlington, John Laughlin, James Watts and James Harper. James Hoge, Mod.; James H. Dickey, T. C.

47th.—Buckskin, April 2nd and 3rd, 1817. Elders present: James Robinson, Wm. Means, Alexander McCoy, Hugh McClelland and David Edmiston. Robt. B. Dobbins, Mod.; Robt. G. Wilson, T. C.

48th.—Red Oak, May 21st, 1817. Elder present: Stephen Willis. Robt. B. Dobbins, Mod.; Wm. Williamson Clerk, pro tem. This was a called meeting in reference to some witnesses that Presbytery of Lancaster wanted in a case before them.

49th.—Rocky Spring, August 6th and 7th, 1817. Elders present:

James Robinson, Thomas Kirker, Wm. Kinkaid, Salmon Templin and John Henry. James H. Dickey, Mod.; James Hoge, T. C. At this meeting the Rev. Robert G. Wilson resigned the office of Stated Clerk and James H. Dickey was elected in his place.

50th—Chillicothe, October 1st and 2nd, 1817. Elders present: John McClain, John Laughlin, Wm Keys, Michael Fisher and Alexander McLean. James H. Dickey, Mod.; James Hoge, T. C.

51st—West Union, April 8th and 9th, 1818. Elders present: Robert Brooks, Wm. Kinkaid, John Swan, John Morton, Joel Berryman and Thomas McGarraugh. For some reason, that does not appear Mr. Dickey was elected and served part of the time as T. C., Robt. G. Wilson, Mod.; James H. Dickey and James Hoge, T. C. then resigned and Mr. Hoge was elected.

52nd.—Salem, August 26th and 27th, 1818. Elders present: Thomas Kirker, James Salisbury, David Jolly, Archibald McLean; Amos Pettyjohn, John McConnell and Henry Snyder. Reuben White, Mod.; Robt. G. Wilson, T. C.

53rd—Chillicothe, October 15, 1818. Elders present: S. Strain, David Edmiston and John Davidson. Reuben White, Mod.; Robt. G. Wilson, T. C.

54th—Red Oak, April 7th and 8th, 1819. Elders present: Richard Rounceville, Ralph Voris, Dan. Evans, Archibald McLean, Samuel Anderson, David Murray and John Moore. Wm. Williamson, Mod.; Robt. G. Wilson T. C.

55th—Hillsborough, September 29th and 30th, 1819. Elders present John McClean, Robert Robinson, Douglas B. Shelleday, Wm. Garrett, John Morton, Joel Berryman, James Baird and Elijah Allen. Wm. Dickey, Mod.; Robt. G. Wilson, T. C. From this on R. G. Wilson, D. D.

56th.—Salem, April 5th and 6th, 1820. Elders present: Robert Nelson, Samuel Waddie, James Murray, William Taylor, Archibald Hopkins, Wm. Keys and Victor Larrimore. James Hoge, Mod.; Robt. G. Wilson, D. D., T. C.

57th.—Red Oak, September 27th and 28th, 1820. Elders present: Robert Brooks, William Kincaid, James Stewart, John Henry, Thomas Pettyjohn, Joseph Campbell, James Baird, and William Garrett. John Andrews, Mod.; Robt. G. Wilson, D. D., T. C.

58th.—Columbus, October 19, 1820. Elders present, James Manary and Frederick Ware. James Hoge, Mod. pro tem.; Robt. G. Wilson, D. D., T. C.

59th—Hillsborough, April 3-6, 1821. Elders present: James Salisbury, Thomas McGarraugh, Joel Berryman, Wilson Stewart,

David Murray, John Morton and Richard Evans. Robt. B. Dobbins, Mod.; James H. Dickey, S. C.

60th.—West Union, September 19th and 20th, 1821. Elders present: John McLean, Richard Rounceville, (spelled also 'evel and 'seval.) Alexander McCoy, John Long, Robert Smith, Wm. Garrett, John Poage, Jonathan Moore, Joseph Darlington and David Bay. Samuel D. Hoge, Mod.; R. G. Wilson, D. D., T. C.

61st.—Chillicothe, October 18, 1821. Elders present: David Bay, John Laughry, Hugh Milligan, Robt. Smith, Samuel Strain, Thomas Kirker, Ralph Vorhis and Joseph Gillespie. Samuel D. Hoge, Mod.; Robt. G. Wilson, D. D., T. C. This was the last meeting under the name of Washington Presbytery.

62nd.—and 1st under name of Chillicothe. Concord, April 3-5, 1822. Elders present: Archibald Hopkins, Isaac Templin, John Emmery, Hugh Ghormley, Andrew Hemphill, Salmon Templin, Victor Larrimore, Abraham Shepherd and Hugh Cochran. Sam'l. Crothers, Mod.; R. G. Wilson, D. D., T. C.

63rd—2nd. Hillsborough, September 24-27, 1822. Elders present: John Thompson, Robert Robinson, William Kinkaid, John McCormick, Hugh Milligan, John Morton, Samuel McConnell, John Evans and James Morrow. Dyer Burgess, Mod.; Robt. G. Wilson, D. D., T. C.

64th—3d. Greenfield, April 1-3, 1823. Elders present: George Haynes, James Manary, John McConnell, Andrew Hemphill, Terah Templin, Joseph N. Campbell and James Salisbury. John Ranlin, Mod.; James H. Dickey, T. C.

65th—4th. West Union, September 30, October 3, 1823. Elders present: Robert Brooks, Alexander McCoy, David Murray, James Stewart, Amos Pettyjohn, Wilson Stewart, Abraham Shepherd, Andrew Cooper, John Swan and Robert Edmiston. William Williamson, Mod.; James H. Dickey, T. C.

66th—5th. Hillsborough, December 3, 1823. Elders present: Douglas B. Shellyday, Hugh Ghormley, David Edmiston, Robert Smith and Wm. Garrett. Wm. Williamson, Mod.; James H. Dickey, T. C.

67th—6th. Concord, April 6-8, 1824. Elders present: James Manary, John McConnell, Frederick Ware, Samuel Strain, Terah Templin and James Murray. R. G. Wilson, D. D., Mod.; James H. Dickey, T. C.

68th—7th. Chillicothe, May 5th, 1824. Elders present: John Thompson and Alexander McLean. Dr. Wilson dismissed to Athens Presbytery. William Dickey, Mod.; James H. Dickey, T. C.

69th—8th. Ripley, September 28–30, 1824. Elders present: Richard Rounceville, Wm. Huggins, Thomas Kirker, Wm. Claybaugh, John Morton, Charles Porter, Wm. Keys, Samuel McConnell, John Moore, Archibald McLean, James Garrett and Hugh Milligan. Nicholas Pittinger, Mod.; James H. Dickey, T. C.

70th—9th. Red Oak, April 5th and 6th, 1825. Elders present: Israel Donaldson, Archibald Hopkins, Andrew Gunning, Philip McWilliams, John Henry, John Evans, Walter Dun, Amos Pettyjohn, Salmon Templin and James Manary. Robert B. Dobbins, Mod.; Samuel Crothers, T. C.

71st—10th. Hillsboro', June 1st and 2nd, 1825. Elders present: Samuel Salisbury, Samuel Strain, John Morton, Hugh Ghormley and Samuel Keys. Robert B. Dobbins, Mod.; Samuel Crothers, T. C.

72nd—11th. West Union, September 28th and 29th, 1825. Elders present: Robert Brookes, Ralph Voris, Samuel McConnell, David Murray, James Manary, Wilson Stewart, Dan Evans, John Swan, Joseph N. Campbell and John Thompson. James Gilliland, Mod.; Samuel Crothers, T. C.

73rd—12th. Rocky Spring, January 3, 1826. Elders present: Samuel Strain and Hugh Milligan. Nicholas Pittinger, Mod.; Jas. H. Dickey, T. C.

74th—13th. Manchester, April 5th and 6th, 1826. Elders present: Richard Rounceville, Archibald Hopkins, James Baird, James Stewart, John McConnell, Alexander McLean, Jonathan Moore Thomas Farmer, Anthony Walke and Thomas C. Poage. Samuel Crothers, Mod.; James H. Dickey, T. C.

75th—14th. Bloomingburgh, September 27th and 28th, 1826. Elders present: James Baird, James Manary, Philip McWilliams John Henry, Anthony Walke, John Shepherd, Salmon Templin and William Bloom. Dyer Burgess, Mod.; James H. Dickey, T. C.

76th—15th. Red Oak, April 4th and 5th, 1827. Elders present: Israel Donaldson, Archibald Hopkins, William Garrett, James Baird, Joseph Gillespie, Wilson Stewart, John Morton, William Keys, Thomas Bennington, Samuel Patton, Samuel Dryden, John Moore and Moses Baird. William Graham, Mod.; James H. Dickey, T. C.

77th—16th. Hillsborough, September 25–27, 1827. Elders present: Archibald Hopkins, Thomas Douglass, David Murray, Samuel McConnell, David Jolly, Alexander McLean and John Swan. John Rankin, Mod.; William Graham, T. C.

78—17th. West Union, April 1–3, 1828. Elders present: Nathaniel Montgomery, Jacob Shepherd, William Wilson, James Ewing, James Stewart, Robert Wilson, James Ellison, Robert Posage,

Richard Long, Terah Templin, Hugh Ghormley and Moses Baird. James H. Dickey, Mod.; William Graham, T. C.

79th—18th. Greenfield, October 9th and 10th, 1828. Elders present: John Shepherd, William Garrett, Thomas Kirker, Elijah Allen, John McConnell, Robert Braden, Duncan Evans, Robert Smith, Dan Evans and Israel Donaldson. William Dickey, Mod.; William Graham, T. C.

80th—19th. Ripley, April 1st and 2d, 1829. Elders present: Israel Donaldson, Douglass B. Shellyday, John R. Strain, James Stewart, William Matthews, John Waddle, Thomas Young, Thomas Kirker, Richard Long, William Keys, John C. Poage and Moses Baird. James Gilliland, Mod.; William Graham, T. C.

81st—20th. Hillsborough, April 30th, 1829. Elders present: William Keys and Richard Long. William Dickey, Mod.; William Graham, T. C.

82d—21st. West Union, September 29th, October 1st, 1829. Elders present: Nathaniel Montgomery, Archibald Hopkins, Alexander McLean, James Ewing, Robert Poage, James Thompson, William Kirker, David Jolly and Alfred Beasly. Dyer Burgess, Mod.; William Graham, T. C.

83rd—22d. Hillsborough, January 5–7, 1830. Elders present: John Shepherd, Samuel Dryden. John R. Strain, Hugh Milligan, Andrew Barry, Isaac Evans, John Laughead, Alfred Beasly and David Murray. S. D. Blythe, Mod.; William Graham, T. C. At this meeting James H. Dickey resigned the office of Stated Clerk, and Samuel D. Blythe was elected in his place.

84th—23rd. West Union, April 6–8, 1830. Elders present: Jacob Shepherd, Israel Donaldson, Thomas Young, Joseph S. Gillespie, Hugh Ghormley, Samuel McConnell, Abraham Shepherd, Caleb Smith, Alfred Beasly, W. H. Allen, James Manary, Thomas Kirker, Moses Beard and Jonathan Moore. David Monfort, Mod.; Samuel Crothers, T. C.

85th—24th. Hillsborough, October 5–7, 1830. Elders present: Josiah McClean, James Stewart, Philip McWilliams, Andrew Hemp hill, William Garrett, John C. Poage, Isaac Collett, Alfred Beasly, Samuel Keys, William King, Thomas Kirker, Jacob Shepherd, Robert Smith, William Ellison and John Swan. Jesse H. Lockhart, Mod.; William Graham, T. C.

86th—25th. Rocky Spring, January 25th and 26th, 1831. Elders present: Robert Braden, William Ploom, John Means, Samuel McConnell, Thomas Kirker and P. McWilliams. Dyer Burgess, Mod.; Samuel Crothers, T. C.

87th—26th. Union, March 4, 1831. Elders present: Alexander McClean, John McLean and David Corbit. James H. Dickey, Mod.; Samuel Crothers, T. C. At this meeting H. S. Fullerton ordained and installed.

88th—27th. Manchester, April 5-7, 1831. Elders present: Ralph Vories, Elijah Allen, Joseph M. Campbell, Aaron Wilson, Richard Long, James Campbell, David Mitchell and Nathaniel Montgomery. John P. Vandyke, Mod.; Wm Graham, T. C.

89th—28th. Hillsborough, October 4-6, 1831. Elders present: Jacob Shepherd, John Morton, Charles Porter, James Thompson, Edward Francis, William M. Vorris, John McCoy, William Garrett, Thomas Stevenson, Abraham Pettyjohn, Terah Templin and Samuel Dryden. H. S. Fullerton, Mod.; James H. Dickey, T. C.

90th—29th. Chillicothe, January 17th and 18th, 1832. Elders present: J. S. Gillespie, James Ellison, David Corbett, William Wilson, Israel Donaldson and John Henry. H. S. Fullerton, Mod.; James H. Dickey, T. C.

91st—30th. Chillicothe, April 3-5, 1832. Elders present: J. Poage, James Manary, J. Waddle, Samuel Patton, Joshua Robinson, Samuel McConnell and Garrett Snediker. Robert J. Hall, Mod.; H. S. Fullerton, T. C.

92nd—31st. Red Oak, September 25th, and 26th, 1832. Elders present: Archibald Hopkins, Hugh Ghormley, John Morton, Abraham Shepherd, Samuel C. McConnell, George McCoy, Dan Evans, David Murray, John Moore, William Cunningham, Caleb Smith, Duncan Evans, James Kirker, Robert Smith, Moses Baird, Robert Stewart and William Anderson. Jacob W. Eastman, Mod.; William Graham, T. C.

93rd—32nd. Chillicothe, October 10th and 11th 1832. Elders present: Hugh Milligan, Robert Wilson, Robert Stewart, John McCoy and Anthony Walke. Jacob W. Eastman, Mod.; William Graham, T. C.

94th—33rd. West Union, April 2-4, 1833. Elders present: James Salisbury, William Ustick, George Adair, William Evans, Dan Evans, James Ellison, Joshua Robinson, John McClean, James Harper, William King, Moses Baird, Joseph McFadden, William Ellison and Thomas Douglass. William Gage, Mod.; J. P. Vandyke, T. C.

95th—34th. Bloomingburgh, September 24-26, 1833. Elders present: Samuel Hibben, Israel Donaldson, Samuel G. More, John Shepherd, Elijah Allen, Boston Taylor, Philip McWilliams, John Morton, John McLean, John Henry, Robert Smith, Robert Clark, John Swan, William Bloom, Thomas McGarraugh and Joshua

Robinson. Robert Rutherford, Mod.; J. P. Vandyke, T. C. At this meeting John P. Vandyke was elected Stated Clerk, vice S. D. Blythe.

96<sup>th</sup>—35th.—Red Oak, April 1—4, 1834. Elders present: Archibald Hopkins, James Laughry, Isaac Evans, Wm. Garrett, John D. Evans, Aaron Wilson, John Henry, Robert Clark, John B. McClellanhan, Wm Matthews, Wm. Keys, Nathaniel Montgomery and John Waddle. Gamaliel C. Beaman, Mod.; James H. Dickey, T. C.

97<sup>th</sup>, 36th.—Hillsborough, June 4, 1834. Elders present: Moses Stitt, James McConnell, John Morton, William Wilson, James Murray, Amos Reese, John Finch, David Jolly, James McCoy, Garret Snediker and Isaac Collet. John Forbush, Mod.; Dyer Burgess, T. C.

98<sup>th</sup>—37th.—Union, September 17—19, 1834. Elders present: Wm. A. Ustick, Moses Baird, Wm. Cook, Israel Donaldson, Salmon Templin, John McCoy, George Adair, and Samuel Dryden. John McDonald, Mod.; John Rankin, T. C.

99<sup>th</sup>—38th. Red Oak, October 14th and 15th, 1834. Elders present: Ralph Voris, William Anderson, Thomas Kirker and Samuel G. Moore. Samuel Crothers, Mod.; J. H. Dickey, T. C.

100<sup>th</sup>—39th. Huntington, January 21st, 1835. Elders present: Thomas C. Poage, Thomas Kirker and Joseph McLean. Samuel Crothers, Mod.; J. H. Dickey, T. C.

101<sup>st</sup>—40th. Georgetown, April 7—9, 1835. Elders present: John Shepherd, Thomas Stevenson, Adam B. Wilson, Alfred Beasley, Robert Poage, Samuel Linn, Thomas Kirker, William Huggins, James Thompson, Israel Donaldson, James Pollock and Joseph S. Gillespie. Samuel Steel, Mod.; J. P. Vandyke, T. C.

102<sup>d</sup>—41st. Washington C. H., May 13, 1835. Elders present: Hugh Ghormley, J. R. Strain, Anthony Walke, Thomas Stevenson, James McCoy and Isaac Templin. William Dickey, Mod.; William Gage, T. C.

103<sup>d</sup>—42d. Salem, September 29th October 1st, 1835. Elders present: John Shepherd, Adam B. Wilson, Robert Steele, Dan Evans, Archibald B. Lewis, Andrew Hemphill, John McCoy, Nathan Gilbert, William Garrett, David McMaster, Moses Baird, James Kirker, Price Taylor and Benjamin Laughead. Jesse H. Lockhart, Mod.; John P. Vandyke, T. C.

104<sup>th</sup>—43d. Russelville, November 18th and 19th, 1835. Elders present: James Salisbury, Charles Porter, James Kirker, Abraham Pettyjohn, Isaac Collet, Duncan Evans, James Murray, Boston

Taylor, Wm. Evans and Thomas McGarraugh, John Rankin Mod.; John P. Vandyke, T. C.

105th—44th. Wilmington, December 16, 1835. Elders present: James Pollock, Hugh Milligan and Benjamin Laughead. John Rankin, Mod.; J. P. Vandyke, T. C.

106th—45th. Hillsborough, April 5-7, 1836. Elders present: T. Kirker, A. Hopkins, Moses Stitt, John Waddle, Robert Braden, Samuel G. Moore, George Haynes, William Keys, Joshua Robinson, Abraham Pettyjohn, Amos Reese, Wm King, James Murray, John Wilson, David Mathers, William Garrett and James Wilson. Wm. Dickey, Mod.; S. Crothers, T. C.

107th—46th. Bainbridge, April 8, 1836. This an adjournment to ordain and install Mr. George G. Poage. Elders same as at Hillsborough, with exception of a few excused. William Dickey, Mod.; S. Crothers, T. C.

108th—47th. Greenfield, October 17th-19th, 1836. Elders present: Jacob Shepherd, William A. Ustick, Hugh Milligan, John Morton, William Garrett, Alfred Beasley, Thomas Stevenson, Thomas Howard, David Jolly, Isaac Collet, Joseph McLean, William Buckner, Abraham Pettyjohn and William John. Jacob W. Eastman, Mod.; Samuel Steel, T. C.

109th—48th. Chillicothe, October 21, 1836. An adjourned meeting, present as above with addition, Elders: H. B. Wilson, Israel Donaldson and C. Furry. Jacob W. Eastman, Mod.; S. Steel, T. C.

110th—49th. West Union, April 4-7, 1837. Elders present: William A. Ustick, J. McConnell, P. J. Buckner, A. Nelson, Nathaniel Montgomery, John B. McLanahan, John Laughry, B. Taylor and J. Darlington. Dyer Burgess, Mod.; S. Crothers, T. C.

111th—50th. Bloomingburgh, September 12-14, 1837. Elders present: Daniel Hughs, Jacob Shepherd, Hugh Lucas, Philip McWilliams, William Garrett, James Manary, James Kirker, John Morton, Joseph McFadden, Edward Francis, James Ellison, Richard Long, William Keys, Joseph McLean, John McCoy and Joseph P. Smith. John P. Vandyke, Mod.; William Gage, T. C.

112th—51st. Red Oak, December 20th, 1837. Elders present: Jacob Shepherd, William John, Charles Porter, Samuel G. Moore, Hugh Lucas, Duncan Evans and John Anderson. John P. Vandyke, Mod.; William Gage, T. C.

113th—52nd. Hillsborough, April 3rd and 4th, 1838. Elders present: Gordon Hopkins, Price Taylor, George Haynes, Hugh Milligan, Andrew Hervey, George Adair, Samuel Dryden, Wm. Evans, Isaac Collett, David Matthews, James Pollock, James H. McClintick,

Isaac Evans, Wm. Kirker, John Henry, Henry Wise, Joseph P. Smith, Joshua Robinson, William Mathews. Duncan Evans, James Laughry, William Ellison and Matthew Gilbert. H. S. Fullerton, Mod.; Samuel Steel, T. C.

114th—53d. New Petersburgh, May 15, 1838. Elders present: William Garrett, Robert Braden, Israel Donaldson, William Anderson and Adam B. Wilson. H. S. Fullerton, Mod.; J. P. Vandyke, T. C.

115th—54th. Ripley, September 11th—14th, 1838. Elders present: Jacob Shepherd, William A. Ustick, Adam B. Wilson, Wm. Wilson, Alfred Beasley, Aaron Wilson, William Kirker, Saterfield Scott, Samuel Barr, William Keyes, Alexander McLean, Caleb Smith, William Matthews, Charles Stevenson and William Griffin, Joseph T. Irwin, Mod.; Samuel Steel, T. C.

116th—55th. Greenfield, April 2nd-3d, 1839. Elders present: James Menary, James McConnell, John R. Strain, James Ellison, Robert Braden, David Jolly, F. Ware, James Templin, Isaac Templin, James Murray, Nathaniel Montgomery, Joshua Robinson, Anthony Walke and David Matthews. William Dickey, Mod.; J. P. Vandyke, T. C.

117th—56th. Salem, September 10—12, 1839. Elders present: James Stewart, Philip McWilliams, Dan Evans, Hugh Lucas, Geo. Brown, Alexander McLean, James Pollock, Abraham Price, Samuel Patton, James McClung, Charles Stevenson, James McClintick, John Shepherd and William Garrett. James Dunlap, Mod.; S. Steel, T C. At this meeting names of those who had gone into Ripley Presbytery N. S. were dropped from the roll.

118th—57th. Greenfield, December 10th and 11th, 1839. Elders present: James Stewart, James McConnell, Samuel E. Hibben, Anthony Walke, William Kirker, George Brown, Thomas Stevenson, Robert Robinson, Isaac Collett, Price Taylor, Israel Donaldson, John Shepherd, Joseph Smith, William Garrett, Hugh Lucas and James McCoy. Thomas Woodrow, Mod.; S. Steel, T. C.

119th—58th. Hillsborough, April 7th and 8th, 1840. Elders present: Joseph S. Gillespie, John R. Strain, William John, Richard Evans, George Brown, James McConnell, James Pollock, David Matthews, Jacob Shepherd, James McClintick, James Templin and Amos Ford. Samuel Crothers, Mod.; J. P. Vandyke, T. C.

120th—59th. Greenland, June 10th and 11th, 1840. Elders present: William A. Ustick, W. Taylor, P. McWilliams, A. Price, J. McCoy, A. McLean and B. Taylor. Samuel Crothers, Mod.; S. Steel, T. C.

121st—60th. Washington, September 8th and 9th, 1840. Elders present: Joshua Robinson, Hugh Ghormley, Joseph Gillespie, James McClung, Samuel Linn, Anthony Walke, Robert Wilson, Thomas Stevenson, Joseph McLean, James Templin, Israel Donaldson, William Wilson, and James McClintick. John Forbush, Mod.; J. P. Vandyke, T. C.

122nd—61st. New Petersburgh, November 25th, 1840. Elders present: James McConnell, William Garrett, Samuel E. Hibben, David Matthews, William Taylor, Abraham Price, John Wilson and Jacob Shepherd. John Forbush, Mod.; J. P. Vandyke, T. C.

123rd—62nd. Concord, April 6th and 7th, 1841. Elders present: George Adair, Philip McWilliams, James Ellison, Frederick Ware, Hugh Lucas, George Brown, Abraham Price, John McLean, Moses Stitt, James Pollock, John Shepherd and Nathaniel Montgomery. J. W. McCormick, Mod.; S. Steel, T. C.

124th—63rd. Greenfield, September 14th and 15th, 1841. Elders present; Moses Stitt, Joshua Robinson, Hugh Milligan, William Garrett, Noah Evans, William Kirker, Daniel Hughs, George Brown, John McLean, Joseph W. Blair, Thomas Howard, John Shepherd and Joseph McLean. J. P. Vandyke, Mod.; S. Steel, T. C.

125th—64th. Pisgah, April 5th and 6th, 1842. Elders present: James Menary, James McConnell, Joseph H. Wilson, L. S. McClure, T. C. Poage, Thomas Stevenson, George Brown, Joseph McLean, Joseph P. Smith, John Carolus, James Wilson and Jacob Shepherd. Wm. Gage, Mod.; Samuel Steel, T. C.

126th—65th. Waverly, August 30th and 31st, 1842. Elders present: James Stewart. Samuel Reed, John McLean, David Jolly, James Ellison, Robert Stewart, Gordon Hopkins, Charles Stevenson, Thomas Wilson and Robert W. Garrett. Adrian Aten, Mod.; J. P. Vandyke, T. C.

127th—66th. Hillsborough, November 24th, 1842. Elders present: Hugh Ghormley, Wm. Keys, James Ellison, Gordon Hopkins, Wm. Taylor and James A. McClintick. Adrian Aten, Mod.; J. P. Vandyke, T. C.

128th—67th. West Union, April 4th and 5<sup>th</sup>, 1843. Elders present: Moses Stitt, George McMillen, Jacob Shepherd, Joseph Darlington, David Price, Thomas Robinson, Robert Jones, Charles Stevenson, Aaron Wilson and Joseph H. Wilson. Thomas Woodrow, Mod.; J. P. Vandyke, T. C.

129th—68th. Wilmington, June 13th and 14th, 1843. Elders

present: James Stewart and Isaac Collett. S. Crothers, Mod.; H. S. Fullerton, T. C.

130th—69th. Bloomingburgh, August 29th and 30th, 1843. Elders present: John McCoy, James Menary, Hugh Ghormley, George Adair, Noah Evans, Gordon Hopkins, James McLung, Charles McCollister, George Parrett, J. W. Blair, Absalom Douglass, Israel Donaldson and Joseph P. Smith. Charles Danforth, Mod.; Thomas Woodrow, T. C.

131st—70th. Belfast, April 2nd and 3rd, 1844. Elders present: James McConnell, James Stewart, John R. Strain, William Keys, John Shepherd, Daniel John, Samuel Reed, James C. Steel, James Manning, Price Taylor, Joseph McLean, William Evans, Thomas E. Purdy and Thomas Wilson. J. W. Eastman, Mod.; J. P. Vandyke, T. C.

132nd—71st. New Market, September 3rd and 4th, 1844. Elders present: Robert Garrett, Samuel Linn, Jacob Shepherd, James McClung, Thomas Robinson, Robert Jones, Philip McWilliams, Thomas Stevenson, James A. McClintick and John Lafabre. C. A. Hoyt, Mod.; J. P. Vandyke, T. C.

133rd—72nd. Hillsborough, December 18th, 1844. Elders present: James Murray, P. McWilliams, T. E. Purdy, Price Taylor, Caleb Smith, George Adair, Samuel Linn, William Taylor and Thomas Wilson. C. A. Hoyt, Mod.; S. Steel, T. C.

134th—73rd. Bainbridge, April 1st and 2nd, 1845. Elders present: James McCoy, James Stewart, A. B. Wilson, George Adair, Samuel E. Hibben, Thomas Carothers, John Shepherd, Daniel John, Robert Stewart, George Brown, James Wilson, Thomas Wilson, J. W. Blair, Thomas McGarraugh, Israel Donaldson and Aaron Wilson. William Burton, Mod.; J. P. Vandyke, T. C.

135th—74th. Concord, October 7-9, 1845. Elders present, James Stewart, Philip McWilliams, William Wilson, Samuel Reed, Samuel E. Hibben, William B. Franklin, John Shepherd, James McClung, Alexander McLean, Satterfield Scott, Thomas E. Purdy, Joshua Robinson, Joseph P. Smith, Robert Jones, James Pollock and Israel Donaldson. N. M. Urmston, Mod.; S. Steel, T. C.

136th—75th. Chillicothe, April 6-8, 1846. Elders present: William Pinkerton, Robert Templeton, James B. Herron, David Wills, Gordon Hopkins, Daniel John, James McConnell, John Lafabre, George Adair, Thomas E. Purdy, Price Taylor, James McCoy, James Pollock and Israel Donaldson. Moderator's name not given, J. P. Vandyke, T. C. At this meeting S. Steel resigned the office of Treasurer and Samuel Crothers was elected in his place.

137th—76th. Sinking Spring, September 8–10, 1846. Elders present: Philip McWilliams, James Menary, Thomas Wilson, Samuel E. Hibben, William Kirker, Isaac Evans, Robert Coyner, John Matthews, John Morrow, Lawrence McClure, James Wilson, Isaac Collett, John R. Strain and John Shepherd. William Dickey, Mod.; J P. Vandyke, T. C.

138th—77th. Rocky Spring, Nov. 24th, 1846. Elders present: Wm. Pinkerton, A. B. Wilson, Noah Evans, Robert Wilson, Price Taylor, John Shepherd and William Wilson. William Dickey, Mod.; J. P. Vandyke, T. C.

139th—78th. Rocky Spring, January 26th, 1847. Elders present: William A. Ustick, William Wilson, David Pricer, Robert Coyner, Thomas C. Poage and Gordon Hopkins. William Dickey, Mod.; William Gage, T. C.

140th—79th. Pisgah, April 6th and 7th, 1847. Elders present: James Stewart, Hugh Ghormley, J. M. Johnston, Samuel Patton, William Allison, George Adair, Joseph McLean, Isaac Collett, James McClung, J. S. Hearne and J. H. Wilson. William Dickey, Mod.; William Gage, T. C.

141st—80th. Red Oak, September 7th and 8th, 1847. Elders present: William A. Ustick, Robert Templeton, John R. Strain, John B. Black, Samuel Patton, Jacob Shepherd, William Kirker, Robert Stewart, James Mannon, William B. Cooper, Israel Donaldson Aaron Wilson and Newton Murphy. J. A. I. Lowes, Mod.; J. P. Vandyke, T. C.

142nd—81st. South Salem, April 4th and 5th, 1848. Elders present: Philip McWilliams, William A. Ustick, Noah Evans, Anthony Walke, Gordon Hopkins, James McClung, Israel Donaldson, George Parrett, Price Taylor, James McConnell, Thomas F. Purdy, George M. Dixon, Caleb Smith, Joseph H. Wilson, James Pollock, George Adair, Joshua Robinson and Abraham Price. Samuel J. Miller, Mod.; J. P. Vandyke, T. C.

143rd—82nd. Hillsborough, September 6th and 7th, 1848. Elders present: James Menary, Thomas Carothers, Robert Templeton, William Wilson, Thomas Barry, Gordon Hopkins, John Potter, Geo Ware, George Parrett, James Pollock, J. W. Blair, Samuel Cromwell Thomas F. Purdy, Joseph Smith, Israel Donaldson, James Wilson, Isaac Kibler and J. W. Steene. E. Grand Girard, Mod.; J. P. Vandyke, T. C.

144th—83rd. Greenfield, April 3rd and 4th, 1849. Elders present, William A. Ustick, A. B. Wilson, Thomas Barry, William John Satterfield Scott, Joseph Harper, John Hunter, J. W. Steene

William Wilson, Joseph Wilson, James Wilson, Anthony Walke, and Thomas Wilson. William C. Kniffen, Mod.; J. P. Vandyke, T. C.

145th—84th. Chillicothe, May 8, 1849. Elders present: Israel Donaldson, Robert Stewart, Anthony Walke, Samuel Reid and James Pollock. William C. Kniffen, Mod.; William Gage, T. C.

146th—85th Washington, June 5, 1849. Elders present: James Menary, A. B. Wilson, Joseph Harper and James Pollock. William C. Kniffen, Mod.; William Gage, T. C.

147th—86th. Washington, July 3, 1849. Elders present: Milton Dunlap, James Menary and James Wilson. J. A. I. Lowes, Mod.; Wm. Gage, T. C.

148th—87th. Eckmansville, September 4th and 5th, 1849. Elders present: William A. Ustick, George Adair, Noah Amen, John Shepherd, William Kirker, Thomas Wilson, William Fulton, Samuel Cromwell, William Allison, Israel Donaldson, Newton Murphy and William Sharp. James G. Hopkins, Mod.; J. P. Vandyke, T. C.

149th—88th. Sinking Spring, November 1, 1849. Elders present: Joseph Harper, Philip McWilliams, Newton Murphy, Thomas Wilson and Noah Aman. James G. Hopkins, Mod.; J. P. Vandyke, T. C.

150th—89th. Bloomingburg, April 2nd and 3rd, 1850. Elders present: James Stewart, R. Templeton, D. Lunbeck, S. Reed, S. E. Hibben, S. Bacon, Gordon Hopkins, D. John, Robert Stewart, Satterfield Scott, J. Pollock, John Morrow, Price Taylor, James Wilson and Aaron F. Steene. Irwin Carson, Mod.; S. Steel, T. C.

151st—90th. South Salem, April 23, 1850. Elders present: George Brown, P. McWilliams, Robert Stewart and John Anderson. Irwin Carson, Mod.; William Gage, T. C.

152nd—91st. Piketon, June 4th, 1850. Elder present: O. J. Phelps. Irwin Carson, Mod.; William Gage, T. C.

153rd—92nd. Cynthiana, September 3rd and 4th, 1850. Elders present: William Pinkerton, George Adair, John Anderson, Samuel Patton, John Finley, John Potter, Robert Stewart, James Wallace, Eliphaaz Taylor, Sanford Williams, J. W. Blair, Thomas Purdy, John Matthews, John Anderson, James Wilson, Aaron F. Steen, Terah Templin and Samuel Cromwell. Wm. P. Eastman, Mod.; J. P. Vandyke, T. C.

154th—93rd. Manchester, April 1st and 2nd, 1851. Elders present: William Kirker, A. F. Steen, James Gilliland, N. Murphy, Samuel Cromwell, Thomas F. Purdy, John Anderson and Thomas Larrimer. James Huston, Mod.; S. Steel, T. C.

155th—94th. Union, September 2nd and 3rd, 1851. Elders

present: Thomas Larrimer, Adam B. Wilson, William John, Sanford Williams, George Parrett, James McConnell, James Wilson, James McCoy, Gordon Hopkins, Samuel Patton Joseph Wilson, Thomas F. Purdy, John H. Walker, James Scott, Noah Evans, Abraham Price and A. Johnson. N. M. Urmston, Mod.; J. P. Vandyke, T. C.

156th—95th. Marshall, April 6th and 7th, 1852. Elders present: Joshua Robinson, William Pinkerton, George Adair, J. B. Black, David Pricer, Thomas E. Purdy, Aaron W. Seymour, James Wilson, John Campbell and Terah Templin. R. W. Wilson, Mod.; J. P. Vandyke, T. C.

157th—96th. Red Oak, May 4th and 5th, 1852. Elders present: James McClung, James McClintick and John Anderson. R. W. Wilson, Mod.; J. P. Vandyke, T. C.

158th—97th. Bainbridge, June 1st, 1852. Elders present: James Stewart, Noah Evans, Joseph Harper, J. A. Wallace, A. W. Seymour, N. Murphy, W. B. Cooper and Thomas Rogers. R. W. Wilson, Mod.; H. S. Fullerton, T. C.

159th—98th. Bloomingburgh, September 7th and 8th, 1852. Elders present: Joseph B. Smith, James Menary, Philip McWilliams, Gordon Hopkins, Alexander McLean, Eliphaaz Taylor, Thomas F. Purdy, Alexander Brown, Newton Murphy, Aaron F. Steen, Daniel John and Thomas Robinson. James Dunlap, Mod.; John P. Vandyke, T. C.

160th—99th. Greenfield, April 5th and 6th, 1853. Elders present: Joshua Robinson, Thomas Larrimer, Wm. Pinkerton, M. Dunlap, Thomas Rodgers, S. E. Hibben, Thomas Carothers, James Gilliland, J. Potter, Joseph Harper, James C. Steel, Sanford Williams, J. W. Blair, William B. Cooper, Price Taylor, James Templin, James Wilson, John Campbell, James McClung, A. Johnson, James N. Wilson and Thomas Hawes. Sylvanus Jewett, Mod.; J. P. Vandyke, T. C.

161st—100th. New Market, September 6th and 7th, 1853. Elders present: James Stewart, Moses Stitt, John M. Johnston, William Kirker, David Pricer, Sanford Williams, J. W. Blair, William Laughead, Aaron W. Seymour, John Clark, James Wilson, Azur Young, John Scott, Thomas F. Purdy, Daniel John and George Euvrard. E. Grand Girard, Mod.; J. P. Vandyke, T. C.

162nd—101st. Hillsborough, April 4th and 5th, 1854. Elders present: William Pinkerton, Moses Stitt, A. R. Wilson, Thomas Barry, John Shepherd, James H. Wilson, S. Williams, Isaac Evans, Henry D. Ritter, Samuel Patton, William John, John Walker, William

Kirker, James McClintick and Price Taylor. H. S. Fullerton, Mod.; J. P. Vandyke, T. C.

163rd—102nd. Salem, Sep. 5th and 6th, 1854. Elders present: W. K. McCoy, James Menary, William Ustick, Philip McWilliams, Noah Amen, Elijah Hopkins, George Ware, James Steel, James Allen, Thomas Wilson, Thomas E. Purdy, James Templin, John Anderson, and James Wilson. Nathaniel Williams, Mod.; R. W. Wilson, T. C. At this meeting Dr. Steel was elected Stated Clerk vice J. P. Vandyke, resigned.

164th—103rd. Chillicothe, April 17th and 18th, 1855. Elders present: Joshua Robinson, James Stewart, Thomas Larrimer, Sam'l E. Hibben, David Wills, James Allen, John Morrow, Alexander Brown, John Clark, James Wilson, Adam B. Wilson, John Walker, James A. Wallace, Thomas Hawes, R. C. Galbraith, Sen., Daniel John and Shepherd Dunlap. S. P. Dunham, Mod.; E. Grand Girard T. C.

165th—104th. Bloomingburgh, June 5th, 1855. Elders present, James Manary, William Pinkerton, Hugh Bell, Joseph Harper, Thomas Rogers, James Allen and Robert Templeton. S. P. Dunham, Mod.; R. W. Wilson, T. C.

166th—105th. Rocky Spring, Sept. 4th and 5th, 1855. Elders present: William Pinkerton, William A. Ustick, Adam B. Wilson, Andrew Johnston, J. M. Johnston, Shepherd Dunlap, Adam Nebbergall, Satterfield Scott, James Allen, Thomas F. Purdy, J. M. Wilson, Daniel John, James Scott, Aaron Steen and Sanford Williams. William C. Anderson, D. D., Mod.; R. W. Wilson, T. C.

167th—106th. Chillicothe, September 28th, 1855. Elders present: James A. Wallace, James Allen, P. McWilliams, S. Dunlap, Price Taylor, S. E. Hibben, T. F. Purdy and Thomas Rogers. S. P. Dunham, Mod.; S. Steel,

168th—107th. Greenfield, April 15th and 16th, 1856. Elders present: Hugh Bell, Moses Stitt, Adam B. Wilson, A. M. Strain, S. E. Hibben, William B. Franklin, S. Kincaid, R. C. Galbraith, Sen., Joseph Harper, George Parrett, J. N. Wilson, Thomas Wilson, Alexander Brown, J. G. Junkin, James Wilson and Andrew Johnston. J. A. I. Lowes, Mod.; R. W. Wilson, T. C.

169th—108th. Pisgah, June 3d and 4th 1856. Elders present: William Pinkerton, Robert Templeton, Isaac Evans, R. C. Galbraith, Sen., Robinson Smith, Thomas Rogers and Noah Amen. J. A. I. Lowes, Mod.; R. W. Wilson, T. C.

170th—109th, Bloomingburgh, September 2nd and 3d, 1856. Elders present: G. W. Anderson, Moses Stitt, William Ustick, William Cowman, Noah Evans, David Wills, Scott Kincaid, Joseph

McLean, William Thomas, David Pricer, James Allen, T. G. Hawes, John Morrow, Price Taylor, John Clark, John Anderson, James Wilson and Thomas Robinson. R. L. Stanton, D. D., Mod.; A. R. Naylor, T. C.

171st—110th. Bainbridge, April 21st and 22nd, 1857. Elders present: Hugh Bell, William A. Ustick, D. E. Boies, Albert Adams, George Adair, Joseph Kibler, David Wills, R. C. Galbraith, sen., Joseph Harper, R. Wilson, James Allen, T. Wilson, J. McClintick, Price Taylor, John Clark, J. N. Kirker, James Wilson, J. Porter, J. Gibbons and Noah Amen. A. R. Naylor, Mod.; R. L. Stanton T. C.

172d—111th. Marshall, September 1st and 2nd, 1857. Elders present: W. McCoy, James Stitt, J. W. Devoss, J. N. Walker, J. D. Black, George Ware, Adam Nebbergall, D. Pricer, James Allen, T. F. Purdy, Alexander Brown, John Anderson, James N. Wilson, A. F. Steen, Fred Druhot, Daniel John, Andrew Johnston, James Scott and Samuel Culbertson. J. Wiseman, Mod.; R. W. Wilson, T. C.

173d—112th. Hamilton, October 1, 1857. Elders present not reported; this was meeting during sessions of Synod. John Wiseman, Mod.; R. W. Wilson, T. C.

174th—113th. Washington, C. H., April 6th and 7th, 1858. Elders present: James Stewart, Joshua Robinson, Robert Templeton, Thomas Rogers, Noah Evans, David Wills. George Snediker, R. C. Galbraith, Sen., R. Smith, Alexander McLean, James Allen, James N. Wilson, S. Cromwell, John Morrow, A. W. Seymour, J. G. Junkin, Robert Story, William John, Peter Eckley, Noah Amen and William L. Blair. Samuel Steel, Mod.; R. W. Wilson, T. C.

175th—114th. Mount Leigh, September 7th and 8th, 1858. Elders present: William Pinkerton, J. Wilson, S. E. Hibben, J. Wallace, William B. Franklin, R. Kerr, Hugh Bell, J. W. Blair, G. Euvard, D. John, J. N. Kirker, J. Campbell, J. Scott, Isaac Kibler, Joshua Robinson, Peter Eckley and William Storer. Job Broughton, Mod.; R. W. Wilson, T. C.

176th—115th. South Salem, April 8th, 9th and 11th, 1859. Elders present: Hugh Bell, David E. Boies, John S. Murray, Thomas Barry, Samuel Patton, Adam Kelly, William Thomas, James A. Wallace, James N. Wilson, Daniel Shoemaker, John Morrow, Alexander Brown, John Clark. Robert Story, James H. Wilson, Frederick Druhot, Johnson Shepherd and Peter Eckley. Wm. P. Eastman, Mod; Samuel Hibben, T. C. This meeting was on Friday Saturday and Monday.

177th—116th. Greenfield, June 1st and 2nd, 1859. Elders, present Joseph Harper, Hugh Bell, P. McWilliams, Thomas

Rogers, William Pinkerton, James A. Wallace, James Allen, Joseph McLean and Alexander Brown. Wm. P. Eastman, Mod; A. R. Naylor, T. C.

178th—117th. South Salem, June 28, 1859. Elders present: Thomas Rogers, William Pinkerton, William Thomas, J. M. Gillespie and James A. Wallace. Wm. P. Eastman, Mod.; R. W. Wilson, T. C.

179th—118th. West Union, September 6th and 7th, 1859. Elders present: Alexander McLean, Wm. Pinkerton, Hugh Bell, George Snediker, J. Porter, J. Scott, J. Wilson, J. Anderson, J. Walker, F. Druhot and S. Culbertson. McKnight Williamson, Mod.; A. R. Naylor, T. C.

180th—119th. Hillsborough, September 29th, 1859. Elders present: P. McWilliams, D. Pricer, Wm. Thomas, Daniel John, James Gibony, Alexander Brown, Fred Druhot, Scott Kinkaid, and Eli Templin. McKnight Williamson, Mod.; A. R. Naylor, T. C.

181st—120th. Mowrytown, December 6th and 7th, 1859. Elders present: J. M. Johnston, Adam Kelly, Fred. Druhot and Samuel B. Long. S. Steel, Mod.; E. Grand Girard, T. C.

182nd—121st. Marshall, April 10th—12th, 1860. Elders present: D. Pricer, Price Taylor, Joseph Bryan, Joshua Robinson, H. C. Stewart, Robert Kerr, Eli Templin, Samuel Waddell, James Wilson, Johnson Shepherd, Wm. Dinsmore, Thomas Wilson, John Morrow, Albert Adams, Frederick Druhot and Peter Eckley. Wm. Gage, Mod.; J. A. I. Lowes, T. C.

183d—122nd. South Salem, May 1st and 2nd, 1860. Elders present: Hugh Bell, Joseph Pinkerton, J. W. Devoss, George Adair, S. E. Hibben, Joseph McLean, Wm. Thomas, George Parrett, Peter Eckley and Alexander McCoy. Wm. Gage, Mod.; J. A. I. Lowes T. C.

184th—123d. Red Oak, August 28th and 29th, 1860. Elders present: S. E. Hibben, R. C. Galbraith, sen., Thomas Steel, Wm. Pinkerton, Hugh Bell, Scott Kincaid, E. Cleveland, Fred. Druhot John Potter, Wm. John, Peter Eckley, James Scott and J. N. Kirker. S. J. Miller, Mod.; J. A. I. Lowes, T. C.

185th—124th Sidney, September 27th and 28th, 1860. Elders present: James Allen, James A. Wallace and D. E. Boies. S. J. Miller, Mod.; J. A. I. Lowes, T. C.

186th—125th. Mowrytown, November 14th, 1860. Elders present: Fred. Druhot and S. B. Long. Samuel Steel, Mod.; R. L. Stanton, T. C.

187th—126th. Greenfield, April 2nd—4th, 1861. Elders present:

Noah Evans, P. McWilliams, James Allen, Robert Wilson, R. C. Galbraith, sen., Wm. B. Franklin, J. M. Pinkerton, Adam Nebbergall, J. P. Smith. John Morrow, M. Steen, Thomas Rogers, Noah Amen and Peter Eckley. John Caldwell, Mod.; J. A. I. Lowes, T. C.

188th—127th. South Salem, April 30th and May 1st, 1861. Elders present: J. N. Wilson, J. A. Wallace, George Ware, Wm. B. Franklin, James Stitt, Wm. Thomas, Hugh Bell, James Wilson, sen., Wm. Storer, Alexander Brown and Peter Eckley. S. J. Miller, Mod.; J. A. I. Lowes, T. C.

189th—128th. Union, August 27th and 28th, 1861. Elders present: S. E. Hibben, J. W. Devoss, James A. Wallace, W. A. Anderson, Price Taylor, Thomas Steel, Alexander Menary, Wm. Thomas, James Templin, Joseph Smith, Peter McKee, Eli Templin, Alexander McCoy and H. Darlington. N. S. Smith, Mod.; J. A. I. Lowes, T. C.

190th—129th. Greenfield, September 10th, 1861. Elders present: J. R. Black, Robert Wilson, George Ware, Wm. Thomas, Peter Eckley, Wm. Pinkerton, Joshua Robinson, John Walker and J. W. Devoss. N. S. Smith, Mod.; J. A. I. Lowes, T. C.

191st—130th. Oxford, October 18th, 1861. Elders present: Wm. B. Franklin, Adam Kelly, and Moses Stitt. S. Steel, Mod.; R. L. Stanton, T. C.

192d—131st. Hillsborough, April 1st and 2nd, 1862. Elders present: Thomas Barry, Albert Adams, Levi Pricer, Aaron W. Seymour, Robert R. Kerr, Joshua Robinson, John Morrow, Thomas Robinson, James Gibbony, Wm. Cowman, Robert Story and Peter Eckley. John Wiseman, Mod.; J. A. I. Lowes, T. C.

193d—132d. Greenfield, May 8th, 1862. Elder present: P. Mc Williams. John Wiseman, Mod.; J. A. I. Lowes, T. C.

194th—133d. Winchester, June 4th, 1862. Elders present: Hugh Bell, Thomas Rogers, John W. Devoss, A. J. Rea, J. W. Blair, J. W. Steen, and Daniel John. John Wiseman Mod.; R. L. Stanton, T. C.

195th—134th. Pisgah, August 26th and 27th, 1862. Elders present: John B. Black, Philip McWilliams, Joseph Bryan, Isaac Evans, George Ware, Thomas Steel, William Pinkerton, Adam Nebbergall, Hugh Bell, Daniel Clifton, William L. Blair, Thomas Rogers, J. N. Kirker, William John, William Dinsmore, Alexander McCoy, Thomas Wilson, Eli Templin, John Morrow, Alexander Brown and Thomas Hawes. R. L. Stanton, Mod. J. A. I. Lowes, T. C. At this meeting J. A. I. Lowes elected Stated Clerk vice R. L. Stanton resigned.

196th—135th. South Salem, April 7th and 8th, 1863. Elder,

present: S. E. Hibben, R. Templeton, D. Pricer, G. Ware, A. Brown, W. B. Franklin, D. E. Boies, William Thomas, Hugh Bell, John Clark, J. H. Walker, Noah Amen, S. Laird and A. F. Steen. S. D. Crothers, Mod.; R. W. Wilson, T. C.

197th—136th. Washington, C. H., September 1st, and 2nd, 1863. Elders present: Thomas Barry, Albert Adams, James Allen, James A. Wallace, Joseph McLean, Samuel Waddel, Hugh C. Stewart, Adam Nebbergall, Joshua Robinson, Adam Kelly, Thomas Steel and Daniel Clifton. S. P. Dunham, Mod.; J. D. Crothers, T. C.

198th—137th. Pisgah, September 17th, 1863. Elders present: Edward Irwin, George Ware and Joseph Harper. S. P. Dunham, Mod.; S. D. Crothers, T. C.

199th—138th. South Salem, December 23rd, 1863. Elders present: William Pinkerton, Hugh Bell, William Thomas, James A. Wallace, John Murray, John Potter and Alexander Brown. S. P. Dunham, Mod.; S. D. Crothers, T. C.

200th—139th. Hillsborough, April 5-7, 1864. Elders present: J. M. Johnson, Albert Adams, Joseph McLean, Price Taylor, H. C. Stewart, William Thomas, Hugh Bell, G. Snedeker, John Potter, J. H. Walker, Eli Templin, J. H. Gibbony, H. H. Darlington and W. H. Dinsmore. W. G. Hillman, Mod.; R. C. Galbraith, jr., T. C.

201—140. Eckmansville, November 10th and 11th, 1864. Elders present: James Gibbony, John Potter and H. Darlington. William Coleman, Mod.; John Barrett, T. C.

202nd—141st. Greenfield, June 8th, 1864. Elders present: George Ware, J. W. Devoss, Eli Templin, Joseph Harper and Sam'l Waddel. S. J. Miller, Mod.; R. C. Galbraith, Jr., T. C.

203rd—142nd. Manchester, August 30th and 31st, 1864. Elders present: David Pricer, W. H. Anderson, W. B. Franklin, J. W. Blair, A. F. Steen, Peter McKee, Robert Story, William John, Andrew Rea and John Morrow. N. M. Urmston, Mod.; Eben Muse, T. C.

204th—143rd. Springfield, October 21st, 1864. Elders present: Hugh Bell, William Pinkerton, Samuel Waddell and Albert Adams. N. M. Urmston, Mod.; Eben Muse, T. C.

205th—144th. South Salem, April 9th and 10th, 1864. Elders present: James A. Wallace, Robert Kerr, P. McWilliams and Hugh Bell, S. J. Miller, Mod.; R. W. Wilson, T. C.

206th—145th. Rocky Spring, April 4th and 5th, 1865. Elders present: S. E. Hibben, R. Templeton, J. A. Wallace, Joshua Robinson, J. H. Walker and A. Hurst. John Barrett, Mod.; R. C. Galbraith, Jr., T. C.

207th—146th. South Salem, June 6th, 1865. Elders present:

Noah Evans, P. McWilliams, James Allen, Robert Wilson, R. C. Galbraith, sen., Wm. B. Franklin, J. M. Pinkerton, Adam Nebbergall, J. P. Smith. John Morrow, M. Steen, Thomas Rogers, Noah Amen and Peter Eckley. John Caldwell, Mod.; J. A. I. Lowes, T. C.

188th—127th. South Salem, April 30th and May 1st, 1861. Elders present: J. N. Wilson, J. A. Wallace, George Ware, Wm. B. Franklin, James Stitt, Wm. Thomas, Hugh Bell, James Wilson, sen., Wm. Storer, Alexander Brown and Peter Eckley. S. J. Miller, Mod.; J. A. I. Lowes, T. C.

189th—128th. Union, August 27th and 28th, 1861. Elders present: S. E. Hibben, J. W. Devoss, James A. Wallace, W. A. Anderson, Price Taylor, Thomas Steel, Alexander Menary, Wm. Thomas, James Templin, Joseph Smith. Peter McKee, Eli Templin, Alexander McCoy and H. Darlington. N. S. Smith, Mod.; J. A. I. Lowes, T. C.

190th—129th. Greenfield, September 10th, 1861. Elders present: J. R. Black, Robert Wilson, George Ware, Wm. Thomas, Peter Eckley, Wm. Pinkerton, Joshua Robinson, John Walker and J. W. Devoss. N. S. Smith, Mod.; J. A. I. Lowes, T. C.

191st—130th. Oxford, October 18th, 1861. Elders present: Wm. B. Franklin, Adam Kelly, and Moses Stitt. S. Steel, Mod.; R. L. Stanton, T. C.

192d—131st. Hillsborough, April 1st and 2nd, 1862. Elders present: Thomas Barry, Albert Adams, Levi Pricer, Aaron W. Seymour, Robert R. Kerr, Joshua Robinson, John Morrow, Thomas Robinson, James Gibbony, Wm. Cowman, Robert Story and Peter Eckley. John Wiseman, Mod.; J. A. I. Lowes, T. C.

193d—132d. Greenfield, May 8th, 1862. Elder present: P. Mc Williams. John Wiseman, Mod.; J. A. I. Lowes, T. C.

194th—133d. Winchester, June 4th, 1862. Elders present: Hugh Bell, Thomas Rogers, John W. Devoss, A. J. Rea, J. W. Blair, J. W. Steen, and Daniel John. John Wiseman Mod.; R. L. Stanton, T. C.

195th—134th. Pisgah, August 26th and 27th, 1862. Elders present: John B. Black, Philip McWilliams, Joseph Bryan, Isaac Evans, George Ware, Thomas Steel, William Pinkerton, Adam Nebbergall, Hugh Bell, Daniel Clifton, William L. Blair, Thomas Rogers, J. N. Kirker, William John, William Dinsmore, Alexander McCoy, Thomas Wilson, Eli Templin, John Morrow, Alexander Brown and Thomas Hawes. R. L. Stanton, Mod. J. A. I. Lowes, T. C. At this meeting J. A. I. Lowes elected Stated Clerk vice R. L. Stanton resigned.

196th—135th. South Salem, April 7th and 8th, 1863. Elder,

present: S. E. Hibben, R. Templeton, D. Pricer, G. Ware, A. Brown, W. B. Franklin, D. E. Boies, William Thomas, Hugh Bell, John Clark, J. H. Walker, Noah Amen, S. Laird and A. F. Steen. S. D. Crothers, Mod.; R. W. Wilson, T. C.

197th—136th. Washington, C. H., September 1st, and 2nd, 1863. Elders present: Thomas Barry, Albert Adams, James Allen, James A. Wallace, Joseph McLean, Samuel Waddel, Hugh C. Stewart, Adam Nebbergall, Joshua Robinson, Adam Kelly, Thomas Steel and Daniel Clifton. S. P. Danham, Mod.; J. D. Crothers, T. C.

198th—137th. Pisgah, September 17th, 1863. Elders present: Edward Irwin, George Ware and Joseph Harper. S. P. Dunham, Mod.; S. D. Crothers, T. C.

199th—138th. South Salem, December 23rd, 1863. Elders present: William Pinkerton, Hugh Bell, William Thomas, James A. Wallace, John Murray, John Potter and Alexander Brown. S. P. Dunham, Mod.; S. D. Crothers, T. C.

200th—139th. Hillsborough, April 5-7, 1864. Elders present: J. M. Johnson, Albert Adams, Joseph McLean, Price Taylor, H. C. Stewart, William Thomas, Hugh Bell, G. Suedeker, John Potter, J. H. Walker, Eli Templin, J. H. Gibbons, H. H. Darlington and W. H. Dinsmore. W. G. Hillman, Mod.; R. C. Galbraith, jr., T. C.

201—140. Eckmansville, November 10th and 11th, 1864. Elders present: James Gibbons, John Potter and H. Darlington. William Coleman, Mod.; John Barrett, T. C.

202nd—141st. Greenfield, June 8th, 1864. Elders present: George Ware, J. W. Devoss, Eli Templin, Joseph Harper and Sam'l Waddel. S. J. Miller, Mod.; R. C. Galbraith, Jr., T. C.

203rd—142nd. Manchester, August 30th and 31st, 1864. Elders present: David Pricer, W. H. Anderson, W. B. Franklin, J. W. Blair, A. F. Steen, Peter McKee, Robert Story, William John, Andrew Rea and John Morrow. N. M. Urmston, Mod.; Eben Muse, T. C.

204th—143rd. Springfield, October 21st, 1864. Elders present: Hugh Bell, William Pinkerton, Samuel Waddell and Albert Adams. N. M. Urmston, Mod.; Eben Muse, T. C.

205th—144th. South Salem, April 9th and 10th, 1864. Elders present: James A. Wallace, Robert Kerr, P. McWilliams and Hugh Bell. S. J. Miller, Mod.; R. W. Wilson, T. C.

206th—145th. Rocky Spring, April 4th and 5th, 1865. Elders present: S. E. Hibben, R. Templeton, J. A. Wallace, Joshua Robinson, J. H. Walker and A. Hurst. John Barrett, Mod.; R. C. Galbraith, Jr., T. C.

207th—146th. South Salem, June 6th, 1865. Elders present:

224th—163rd. Chillicothe, Third Church, April 5th and 6th, 1870. Elders present: S. E. Hibben, J. W. Devoss, I. C. Vandeman, William McCoy, T. W. Williams, Samuel Laird, James A. Wallace, Alexander Brown, S. F. McCoy, James Stitt, William Thomas, W. H. Dinsmore, Abraham Hurst, Thomas Ghormley, Rutherford Collier and Joshua Broughton. R. K. Campbell, Mod.; John Woods, T. C.

225th—164nd. Washington, C. H., August 30th and 31st, 1870, Elders present: Price Taylor, John McNichol, James Hunter, James Barrett, Joseph McLean, Peter Platter, A. M. Blaine, Adam Nebbergall, James Steel, Levi Pricer, Wm. Pinkerton, John B. Black, Wm. Burtenshaw, D. A. Lamb, William Ross, Joshua Broughton, Robert R. Templeton and Thomas Fletcher. Wm. J. McSurely, Mod.; John Woods, T. C.

226th—165rd. Cincinnati, Oct 21st, 1870. Elders present: S. F. McCoy, J. W. Devoss, Rutherford Collier, M. T. Nelson, Thomas Rogers, H. C. Stewart, James A. Wallace, D. C. Anderson, John Miller and Dr. Shannon. W. J. McSurely, Mod.; John Woods, T. C.

227th—166th. Greenfield, November 1st, 1870. Elders present: S. F. McCoy, R. W. Shannon, D. C. Anderson, Alexander Watt and John W. Devoss. William H. Prestley, Mod.; John Woods, T. C.

228th—167th. Greenfield, February 28th, 1871. Elders present: William Thomas, Alfred L. Wilson, Philip McWilliams and Rutherford Collier. W. J. McSurely, Mod.; R. C. Galbraith, Jr., T. C.

229th—168th. Frankfort, April 11th and 12th, 1871. Elders present: Thomas Barry, D. A. Lamb, Enos Wilson, William Devlin, Eli Templin, Hugh Bell, J. T. McLean, Peter Platter, Albert Adams, A. M. Blain, Adam Nebbergall, James Stitt, William K. McCoy, S. R. Parrett, Joshua Broughton, J. D. Matthews, J. D. Mundell, William Burtenshaw, C. S. Hawk and Aaron Seymour. Warren Taylor, Mod.; Robert N. Adams, T. C.

230th—169th. Chillicothe, July 11th, 1871. Elders present: S. E. Hibben, Price Taylor, Joseph McLean, Thomas Ghormley, A. M. Blaine, William Ross, William Thomas, William K. McCoy, David Pricer and Joshua Broughton. William J. McSurely, Mod.; Heber Gill, T. C.

231st—170th. Washington C. H., August 1st, 1871. Elders present: William Robins, S. F. McCoy, A. M. Blaine, George Harper, William Pinkerton, Joshua Broughton and D. C. Anderson. R. K. Campbell, Mod.; S. F. McCoy, T. C.

232nd—171st. Greenfield. September 12th and 13th, 1871. Elders present: S. E. Hibben, Alexander Brown, D. A. Lamb, Abra-

ham Hurst, J. H. Wilson, James McClintock, R. E. Moorehouse, Philip McWilliams, A. Strain, S. F. McCoy, William Thomas, William Pinkerton, John Steel, A. L. Wilson, John Clark, John Sturgeon, H. Bradley, George Ware and Fred Druhot. S. J. Miller, Mod.; Norman Jones, T. C.

233rd—172nd. Springfield, Second Church, October 20th, 1871. Elders present: Rutherford Collier, John Steel, I. C. Vandeman, Hugh Bell, William Thomas, S. J. Parrett and S. E. Hibben. W. J. McSurely, Mod.; John Woods, T. C.

234th—173rd. Greenfield, November 14th, 1871. Elders present: William L. Ghormley, Rutherford Collier, William Pinkerton, John Steel, Hugh Bell, Alfred L. Wilson and Adam Nebbergall. W. J. McSurely, Mod.; W. H. Prestley, T. C.

235th—174th. Chillicothe, February 6th, 1872. Elders present: Hugh Bell, Thomas Ghormley, S. J. Parrett, William Thomas, John Steel and Moses Stitt. R. K. Campbell, Mod.; John Barrett, T. C.

236th—175th. South Salem, April 9th and 10th, 1872. Elders present: Charles Wilson, David A. Lamb, Alexander Brown, I. C. Vandeman, Hugh Bell, J. T. Bonner, R. R. Templeton, J. W. Baird, Adam Nebbergall, Thomas Larrimer, James Steel, David Pricer, Samuel Frederick, William Ross, Joshua Broughton, William Burtenshaw, Enos Wilson, Joseph McLean and Fred Druhot. A. B. Brice, Mod; John Barrett, T. C.

237th—176th. Hamden, September 10th and 11th, 1872. Elders present: J. Hurst, Fred Druhot, Hugh Bell, Thomas Ghormley, A. Strain, D. E. Boies, John Steel, William Bartlett, William Ross, W. Burtenshaw and Thomas Miller. John Woods, Mod.; George Carpenter, T. C.

238th—177. Mowrytown, October 17th, 1872, Elders present: Fred Druhot, Wm. Purdy, S. F. McCoy and J. W. Baird. A. B. Brice, Mod.; John Barrett, T. C.

239th—178th. Hillsborongh, October 18th, 19th and 20th, 1872. Elders not given. This was meeting held during the sessions of Synod. John Woods, Mod.; John Barrett, T. C.

240th—179th. Greenfield, April 8-10, 1873. Elders present: John H. Walker, John S. Murray, William Purdy, I. C. Vandeman, J. B. Black, William Pinkerton, Joseph Harper, John Steel, Campbell Dick, Alexander Brown, Joseph McLean, Joseph Druhot, D. C. Anderson, D. A. Lamb, William Burtenshaw, J. C. Stewart, Joseph W. McCague, John D. Mundell and A. E. Culter. R. C. Galbraith, Jr., Mod.; R. K. Campbell, T. C.

241st—180th. Bainbridge, September 9th and 10th, 1873. Elders present: M. T. Nelson, Price Taylor, Jonathan Jennings, George Russell, Hugh Bell, Robert Templeton, J. W. Baird, R. R. Kerr, D. E. Boies, James Steel, James A. Wallace, William Hays, Robert McNich~~o~~, John Sturgeon, J. D. Mundell, Abel Kent, John Miller and Campbell Dick. Heber Gill, Mod.; S. D. Smith, T. C.

242nd—181st. Portsmouth, October 17th, 1873. Elders present: William Ross, David Pricer, Fred Druhot, Hugh Bell and William Pinkerton. R. C. Galbraith, Mod.; A. B. Brice, T. C.

243rd—182nd. Chillicothe, December 8th, 1873. Elders present: Thomas Ghormley, Hugh Bell, William K. McCoy, Abel Kent, and John Steel. R. K. Campbell, Mod.; H. W. Biggs, T. C.

244th—183rd. McArthur, December 30th, 1873. Elders present: William Hays, J. M. Johnston and Hugh Bell. R. K. Campbell, Mod.; John Barrett, T. C.

245th—184th. Kingston, April 14th and 15th, 1874. T. Spetnagel, John McConnell, R. Templeton, John Steel, S. J. Parrett, R. W. Shannon, George S. Fullerton and D. C. Anderson. T. M. Stevenson, Mod.; George Carpenter, T. C.

246th—185th. South Salem, May 12th, 1874. Elders present: Robert Adams, James A. Wallace and Theodore Spetnagel. A. B. Brice, Mod.; H. W. Biggs, T. C.

247th—186th. Fall Creek Church, September 8th and 9th, 1874. Elders present: John H. Walker, John McNichol, James Hunter, S. J. Parrett, William Ross, John H. Black, Rutherford Collier, Wm. Pinkerton, Frederic Druhot and Eli Templin. Clark Kendall, Mod.; J. B. Johnston, T. C.

248th and 187th. Dayton, October 17th, 1874. Elders Present: Hugh Bell, W. M. Pinkerton, Robert McNichol and George Rosselot. A. B. Brice, Mod.; J. A. I. Lowes, T. C.

249th—188th Greenfield, March 9th, 1875. Elders present: Lewis Leib, Albert L. Wilson, Hugh Bell, J. W. McCague, Moses Stitt and William Thomas. A. B. Brice, Mod.; H. W. Biggs, T. C.

250th—189th. Bloomingburgh, April 13th and 14th, 1875. Elders present: Lewis Leib, N. Throckmorton, Price Taylor, Hugh Bell, Wm. Devlin, S. J. Parrett, Wm. Ross, Joshua Broughton, Samuel E. Hibben, Peachy Ervin, J. M. Gillespie, John Steel, Frederic Druhot, Abraham Hurst and J. R. Lyle. William P. Eastman, Mod.; R. K. Campbell, T. C.

251st—190th. Wilkesville, September 14th and 15th, 1875. Elders present: Thomas Miller, Samuel F. McCoy, Levi Pricer, S. E. Hibben, Rutherford Collier, George Sowerby and F. Druhot. S. D. Crothers, Mod.; R. K. Campbell, T. C.

252nd—191st. Washington C. H., October 21–23, 1875. Elders present: R. A. Linn, I. C. Vandeman, S. F. McCoy, Joseph McLean, Adam Nebbergall, Thomas Larrimer, John Steel, S. J. Parrett, Alexander McCoy, J. D. Mundell, Price Taylor, Robert Templeton, Peter Platter and Wm. Burtenshaw. S. D. Crothers, Mod.; R. K. Campbell, T. C.

253rd—192nd. Greenfield, January 1st, 1876. Elders present: Lewis Leib, A. L. Wilson and William Thomas. S. D. Crothers, Mod.; R. K. Campbell, T. C.

254th—193rd. Hillsborough, April 11th and 12th, 1876. Elders present: Alexander Brown, William K. McCoy, J. M. Gillespie, Theodore Spetnagel, James A. Wallace, William Ross, S. E. Hibben, Robert Adams, James Steel, William Purdy, Abraham Hurst, T. H. Lyle, Eli Templin, John D. Mundell, James Robinson, William Burtenshaw, J. G. Crothers and F. M. Thomas. H. W. Guthrie, Mod.; R. K. Campbell, T. C.

255th—194th. Chillicothe, May 16th, 1876. Elders present: J. W. Baird, Moses Stitt, Theodore Spetnagel, S. J. Parrett, John S. Murray and Wesley Bragg. S. D. Crothers, Mod.; R. K. Campbell, T. C.

256th—195th. Chillicothe, September 12th and 13th, 1876. Elders present: Price Taylor, John Miller, George M. Lauman, William K. McCoy, D. E. Boies, S. F. McCoy, I. C. Vandeman, John Steel, Alexander M. McCoy, W. M. Bartlett, James A. Wallace, Rutherford Collier, William Thomas, George Rosselot, William Burtenshaw, Joseph W. McCague, R. W. Shannon, George Sowerby, John M. Baird and Daniel Clifton. George Carpenter, Mod.; S. W. Elliott, T. C.

257th—196th. Lebanon, October 20th, 1876. Elders present: S. E. Hibben, I. C. Vandeman, A. L. Wilson, Lewis Leib, Robert Adams and Hugh Bell. S. D. Crothers, Mod.; W. J. McSurely, T. C.

258th—197th. Greenfield, December 8th, 1876. Elders present: R. R. Kerr and Hugh Bell. S. D. Crothers, Mod.; W. J. McSurely, T. C.

259th—198th. Washington C. H., April 10th and 11th, 1877. Elders present: Aaron W. Seymour, W. H. Storer, S. F. McCoy, D. C. Anderson, John McNichol, Joshua Broughton, Albert Adams, J. W. Baird, Bennett Payne, R. S. Evans, Thomas H. Dick, James Steel, J. L. Caldwell, Adam Nebbergall, S. J. Parrett, Wm. Devalon, J. W. Lenor, Alexander Menary and J. W. Lyle. R. N. Adams, Mod.; S. F. McCoy, T. C.

260th—199th. South Salem, July 24th, 1877. Elders present:

David Pricer, Robert Kerr, Joseph McLean, Peter Platter and S. F. McCoy. H. W. Guthrie, Mod.; S. D. Crothers, T. C.

261st—200th. Pisgah, September 25th and 26th, 1877. Elders present: D. E. Boies, Theodore Spetnagel, Wesley Bragg, John Steel, Levi Pricer, Charles Wilson, W. L. Ghormley, Joseph Harper, J. W. Baird, Thomas Fletcher, J. L. Caldwell, and Abram Hurst. George E. Gowdy, Mod.; Theo. Spetnagel, T. C.

262nd—201st. Troy, October 19, 1877. Elders present: Hugh Bell, Rutherford Collier, Levi Pricer and Peter Platter. Geo. E. Gowdy, Mod.; J. O. Pierce, T. C.

263d—202nd. Chillicothe, March 26, 1878. Elders present: Joseph McCague and Theodore Spetnagel. R. C. Galbraith, jr., Mod.; Theodore Spetnagel, T. C.

264th—203rd. Memorial Church, April 30, May 1, 1878. Elders present: Alexander Brown, Daniel Clifton, Theo. Spetnagel, George Goodchild, James Steel, Wm. Ross, David Pricer, Erskine Carson, Albert Adams, R. R. Kerr, George Fullerton, Thomas Dick, Thomas Ghormley, Moses Stitt, George Sowerby, J. L. Caldwell, Henry Bradley and Robert Blackwell. R. K. Campbell, Mod.; J. O. Pierce, T. C.

265th—204th. South Salem, September 24th and 25th, 1878. Elders present: Alexander Brown, Hugh Bell, I. C. Vandeman, John Steel, William Anderson, D. C. Anderson, S. J. Parrett, Peachy Ervin, Wm. Thomas, J. W. Baird, W. M. Pinkerton, Robt. McNichol and Fred. Druhot. S. P. Dunham, Mod.; H. W. Guthrie, T. C.

296th—205th. Ripley, October 18th and 19th, 1878. Elders present: J. M. Gillespie, S. F. McCoy, Fred Druhot, Abram Hurst and Eli Templin. Geo. Carpenter, Mod.; H. W. Guthrie, T. C.

267th—206th. Greenfield, December 3d, 1878. Elders present: Lewis Leib. S. P. Dunham, Mod.; R. K. Campbell, T. C.

268th—207th. Frankfort, April 8th and 9th, 1879. Elders present: A. W. Seymour, Joshua Broughton, W. M. Pinkerton, Theodore Spetnagel, William Bryant, W. A. Ustick, James Steel, William Anderson, William Ross, S. J. Parrett, A. G. Matthews, Rutherford Collier, R. R. Kerr, Peter Platter, John R. Caldwell, John McNichol, Fred Druhot and George Sowerby. E. Grand Girard, Mod., Theo. Spetnagel, T. C.

269th—208th. South Salem, May 22, 1879. Elders present: A. W. Seymour, David Pricer and Wm. Thomas. R. C. Galbraith, Jr., Mod.; H. W. Guthrie, T. C.

270th—209th. South Salem, June 5, 1879. Elders present: Wm. Thomas, Alexander Brown and David Pricer. R. C. Galbraith, jr., Mod.; H. W. Guthrie, T. C.

271st—210th. New Market, September 9th and 10th, 1879. Elders present: A. W. Seymour, Hugh Bell, Wm. A. Ustick, S. S. Pangburn, Albert Adams, Wm. Thomas, J. Teenor, Abram Hurst, Eli Templin, J. W. Lyle, E. Tissot, Wm. Purdy, Robert McNichol, and Strawder J. Parrett. Sam'l W. Elliott, Mod.; R. N. Adams, T. C.

272nd—211th. Hamden, September 30, 1879. Elders present: Hugh Bell and B. R. Payne. Sam'l P. Dunham, Mod.; S. D. Crothers, T. C.

273rd—212th. Lebanon, October 22, 1879. Elders present: James Steel, Sam'l F. McCoy, Wm. Pinkerton and David C. Anderson. Sam'l W. Elliott, Mod.; Samuel C. Kerr, T. C.

274th—213th. Greenfield, April 13th and 14th, 1880. Elders present: Aaron W. Seymour, R. W. Shannon, Albert E. Culter, James Steel, Edward C. Irwin, Adam Nebbergall, W. A. Falconer, James T. Bonner, Fred Druhot, Moses Stitt, Joshua Broughton, George Stewart, Isaac C. Vandeman, A. G. Matthews, Robert Templeton, David A. Lamb, Abram Hurst, Robert McNichol and C. F. Wise. Ferd. V. Krug, Mod.; R. N. Adams, P. C.

275th—214th. North Fork, July 13, 1880. Elders present: Hugh Bell, James Steel, John Thomas, Wm. Ross, David Pricer, Peter Platter, Joseph Russell, W. K. McCoy, J. D. Mundell, John McConnell. Sam'l C. Kerr, Mod.; R. N. Adams, P. C.

276th—215th. Mowrytown, September 14th and 15th, 1880. Elders present: Theo. Spetnagel, Jos. R. Lyle, George Rosselot and Robert McNichol. Henry W. Biggs, Mod.; Wm. J. McSurely, T. C.

277th—216th. Chillicothe, October 22, 1880. Elders present: Erskine Carson, Wm. Ross, George Goodechild, Moses Stitt, Levi Pricer, Robert McNichol, Joshua Broughton, Hugh Bell, Robert Irvin, Wm. Thomas, Rutherford Collier, James Manary, Isaac C. Vandeman, Emil Tissot, John Steel, Thomas Ghormley and Henry Brown. H. W. Biggs, Mod.; R. N. Adams, P. C.

278th—217th. Chillicothe, First Church Parsonage, March 5th, 1881. Elders present: Hugh Bell and J. R. English. H. W. Biggs, Mod.; George Carpenter, T. C.

279th—218th. Hillsborough, April 12th and 13th, 1881. Elders present: Aaron W. Seymour, J. D. Mundell, Samuel F. McCoy, James Steel, Joseph McLean, D. C. Anderson, S. J. Parrett, S. S. Pangburn, Peachy Ervin, Peter Platter, William Purdy, George Russell, F. M. Thomas, George Stewart and S. M. Strain. John O. Pierce, Mod.; S. D. Crothers, T. C.

280th—219th. Bainbridge, June 7th, 1881. Elders present:

Aaron W. Seymour, Joseph McLean, Peter Platter, Fred Druhot, J. D. Mundell, David Pricer and S. F. McCoy. James G. Galbreath, Mod.; S. D. Crothers, T. C.

281st—220th. Concord, September 13th and 14th, 1881. Elders present: Alexander McCoy, David E. Boies, Isaac Vandeman, George Ware, Alfred E. Wilson, Thomas Fletcher, Joseph Baum, Samuel F. McCoy, James Steel, Strawder J. Parrett and Robert R. Kerr, William A. Smith, Mod., Samuel F. McCey, T. C.

282nd—221st. Springfield, October 21st and 22nd, 1881. Elders present: Albert G. Adams, Joseph McLean, J. T. Bonner, Alexander McCoy, William A. Ustick, I. A. Day, Alfred L. Wilson, Stewart V. Wright, James Steel, George Rosselot and Samuel F. McCoy. William A. Smith, Mod.; Samuel F. McCoy, T. C.

283rd—222nd. Wilmington, December 13th, 1881. Elder present: David A. Lamb. George Carpenter, Mod.; David A. Lamb, T. C.

284th—223rd. Kingston, February 17th, 1882. Elders present: Thomas Ghormley and R. W. Shannon. George Carpenter, Mod.; R. C. Galbraith, Jr., T. C.

285th—224th. Chillicothe, Third Church, April 11–13, 1882. Elders present: Joshua Broughton, S. F. McCoy, Wm. Robinson, R. C. White, Thomas Ghormley, Strawder J. Parrett, Charles Wilson, Thomas D. Rogers, Adam Nebbergall, John Steel, S. M. Strain, Frederick Druhot, J. M. Gillespie, William Ross, W. H. Storer, John Miller, R. W. Shannon, W. K. McCoy and David A. Lamb. George B. Beecher, Mod.; S. D. Crothers, T. C.

286th—225th. Marshall, July 11th and 12th, 1882. Elders present: Stewart V. Wright, S. S. Pangburn, Thomas D. Rogers, E. Tissot and B. Hudson. Richard G. Lewis, Mod.; S. D. Crothers, T. C.

287th—226th. South Salem, September 12th and 13th, 1882. Elders present: Alexander Brown, John R. Entrekin, Hugh Bell, William A. Ustick, John Steel, David Pricer, Richard S. Evans, Alfred L. Wilson, Robert R. Kerr, David A. Lamb, Peter Platter, Thomas Fletcher, Eli Templin, James Wilson, Allen Strain and George Rosselot. Dwight L. Chapin, Mod.; James G. Galbreath, T. C.

288th—227th. Columbus, Oct. 18, 19, 1882. Elders present: David T. Brown, J. B. Templeton, Robert McNichol and Isaac Vandeman. Dwight L. Chapin, Mod.; S. D. Crothers, T. C.

289th—228th. Kingston, April 10–12th, 1883. Elders present: Joshua Broughton, Samuel Frederick, George Stewart, Hugh Bell, James Steel, John McConnell, D. C. Anderson, Stewart V. Wright,

Rutherford Collier, David A. Lamb, Peter Platter, John R. Steel, Frederic Druhot, Joseph Baum, C. T. McCoy and George Sowerby. Dwight L. Chapin, Mod.; W. J. McSurely, T. C.

290th—229th. Greenfield, June 12th, 1883. Elders present: Joshua Broughton, Hugh Bell, William Ross, David Pricer, Rutherford Collier, James T. Bonner and Joseph McLean. Richard G. Lewis, Mod.; W. J. McSurely, T. C.

291st—230th. Chillicothe, First Church Parsonage, Aug. 14th, 1883. Elders present: Hugh Bell and S. Holderman. William P. Eastman, Mod.; S. D. Crothers, T. C.

292nd—231st. Bloomingburgh, September 11th and 12th, 1883. Elders present: Aaron W. Seymour, Robert W. Junk, James Stitt, Hugh Bell, Isaac C. Vandeman, John Steel, R. C. White, Alexander McCoy, Strawder J. Parrett, James B. Herron, Thomas D. Rogers, Adam Nebbergall, James McL. Welsh, Peter Strausburgh, R. L. Purdy, George Rosselot and Moses Stitt. John P. A. Dickey, Mod.; S. D. Crothers, P. C.

293rd—232nd. Wooster, October 24th and 25th, 1883. Elders present: Alfred L. Wilson, Samuel F. McCoy and D. L. Dunlap. John O. Pierce, Mod.; S. D. Crothers, P. C.

294th—233rd. Chillicothe, First Church Parsonage, Oct. 30th, 1883. Elders present: Hugh Bell and David E. Boies. John P. A. Dickey, Mod.; Richard G. Lewis, T. C.

295th—234th. Washington C. H., April 8–10, 1884. Elders present: Hugh Bell, William Robinson, James McL. Welsh, John W. Baird, David A. Lamb, Charles Wilson, Peachy Ervin, Frederic Druhot, J. D. Mundell, Joseph McLean, Marcus Clark, James G. Steel, Alexander Brown, Henry Ault, James R. English, Joseph M. Gillespie, Adam Nebbergall and James Steel. Wm. M. Galbreath, Mod.; S. D. Crothers, P. C.

296th—235th. Bloomingburgh, April 29, 1884. Elders present: Hugh Bell, James McL. Welsh, Stewart V. Wright, Joseph McLean and George Stewart. John P. A. Dickey, Mod.; Norman Jones, T. C.

297th—236th. Concord, September 9th and 10th, 1884. Elders present: William Anderson, Samuel F. McCoy, Strawder J. Parrett, Alfred L. Wilson, James Steel, Robert N. Irvin, Eli Templin, Joseph Baum, C. T. McCoy, Thomas Fletcher, Robert A. Pricer, S. S. Pangburn, William Thomas, Frederic Druhot, Joshua Broughton, Aaron W. Seymour, James P. Robinson and Ephraim Hunter. Samuel F. Sharpless, Mod.; S. D. Crothers, P. C.

298th—237th. Washington C. H., October 16th and 17th, 1884. Elders present: Strawder J. Parrett, James P. Robinson and Joseph

M. Gillespie, John P. A. Dickey, Mod.; S. L. Crothers, P. C.

299th—238th. Chillicothe, April 14–16, 1885. Elders present: John Miller, S. F. McCoy, Peter Platter, David A. Lamb, Wm. Thomas, Frederic Druhot, John Jefferson, D. C. Anderson, Aaron W. Seymour, George M. Ustick, R. C. White, William K. McCoy, David Pricer, J. N. McConnell, James Steel, Milton Strain, Simon Halderman, Joshua Broughton, James G. Steel and C. T. McCoy, Addison M. Chapin, Mod.; Norman Jones, T. C.

300th—239th. Frankfort, May 19th, 1885. Elders present: S. F. McCoy, Stewart V. Wright, D. C. Anderson and J. N. McConnell, Addison M. Chapin, Mod.; S. D. Crothers, P. C.

301st—240th. South Salem, June 18, 1885. Elders present: Hugh Bell, B. R. Payne, Fred. Druhot, Strawder J. Parrett and C. T. McCoy. James G. Galbreath, Mod.; S. D. Crothers, P. C.

302nd—241st. Hillsborough, September 8th and 9th, 1885. Elders present: Hugh Bell, Daniel T. Brown, D. A. Lamb, A. G. Matthews, James Steel, J. S. Pinkerton, J. R. Entrekin, Abram Hurst, A. W. Seymour, J. G. Steel, T. D. Rogers, F. M. Thomas, C. T. McCoy and P. S. Rosselot. Sam'l Findley, Mod.; S. D. Crothers, P. C.

303d—242nd. Greenfield, April 13th and 14th, 1886. Elders present: John McConnell, S. F. McCoy, John R. Steel, Moses Stitt, Peter Platter, Strawder Parrett, David A. Lamb, Adolph D. Rogers, Rutherford Collier, Robert Kerr, James Steel, James Parshall, D. E. Boies, Charles M. Wilson, John Jamison, R. W. Junk, Abram Hurst and C. T. McCoy. S. B. Alderson, Mod.; Norman Jones, P. C.

304th—243d. Chillicothe, May 18, 1886. Elders present: S. F. McCoy, S. J. Parrett, Peter Platter, R. L. Irvin and A. W. Seymour. Sam'l F. Sharpless, Mod.

305th—244th. Kingston, September 14th and 15th, 1886. Elders present: S. F. McCoy, J. W. Baird, E. C. Erwin, James Steel, G. F. Rosselot, James May, I. C. Vandeman, Joseph Baum, Eli Barrett and C. T. McCoy. Sam'l D. Crothers, Mod.; Norman Jones, P. C.

306th—245th. Washington C. H., November 16, 1886. Elders present: I. C. Vandeman and J. M. Gillespie. S. D. Crothers, Mod.; Norman Jones, P. C.

307th—246th. South Salem, April 12th and 13th, 1887. Elders present: J. L. Howser, D. E. Boies, S. F. McCoy, C. M. Wilson, James Steel, Joseph McLean, Wm. Ross, David Pricer, John McNichol, E. C. Erwin, Wm. Thomas, J. McL. Welsh, John Miller, Eli Templin, Fred Druhot, C. T. McCoy and Robert Harper. J. H. Jones, Mod.; Norman Jones, P. C.

308th—247th. Wilkesville, September 13th and 14th, 1887. Elders present: John McConnell, Hugh Bell, John Deary, C. W. Hudson, Peter Platter, S. J. Parrett, Fred Druhot, Simon Holderman and C. T. McCoy. George Carpenter, Mod.; Norman Jones, P. C.

309th—248th. Bloomingburgh, April 10th and 11th, 1888. Elders present: George Ware, Hugh Bell, J. McL.Welsh, S. V. Wright, Wm. Thomas, J. M. Gillespie, George F. Rosselot, J. R. Eutrekin, Wm. Robinson, D. C. Anderson, S. C. Wilson and A. Hurst. John O. Pierce, Mod.; S. V. Wright, T. C.

310th—249th. Chillicothe, First Church, August 21st, 1888. Elders present: Hugh Bell and J. McL.Welsh. H. W. Guthrie, Mod.; S. C. Kerr, T. C.

311th—250th. Concord, September 11th and 12th, 1888. Elders present: George F. Rosselot, Wm. Thomas, J. M. Gillespie, I. C. Vandeman, R. L. Irvin, W. D. Anderson, C. T. McCoy, J. P. Roberts, Joseph McLean, M. C. Hopewell, Thos. Fletcher, Peter Platter, S. V. Wright, A. T. Rogers and A. M. Wilson. M. E. Caldwell, Mod.; N. Jones, P. C.

312th—251st. Greenfield, November 5th, 1888. Elders present: S. J. Parrett, T. M. Elliott, A. Hurst and R. Kerr. S. D. Crothers, Mod.; N. Jones, P. C.

313th—252nd. Bloomingburgh, December 27, 1888. Elders present: I. C. Vandeman and J. M. Gillespie. M. E. Caldwell, Mod.; N. Jones, P. C.

314th—253d. Chillicothe, First Church, March 4, 1889. Elders present: Peter Platter, M. C. Hopewell, John Miller and S. V. Wright. George Carpenter, Mod.; S. V. Wright, T. C.

315th—254th. Washington C. H., April 9th and 10th, 1889. Elders present: Hugh Bell, W. D. Anderson, S. J. Parrett, J. McL. Welsh, John McNichol, John Miller, J. Driggs, S. Halderman, Fred Druhot, W. A. Ustick, D. C. Anderson, J. L. Howser, Joseph Baum, Daniel Williams, Eli Barrett, D. A. Lamb, Emile Tissot, John T. Collier, Samuel Jamison, George Stuart, Adam Nebbergall and S. M. Strain. W. J. McSurely, Mod.; N. Jones, P. C.

## SUMMARY.

In the following, the figures after the names show the number of times that an elder has attended Presbytery. Next, is the name of the church of which he was a member, and the succeeding name and date the place and time of his first appearing in Presbytery. Thus: Anderson William, was a member of Presbytery at four meetings. He was a member of the Concord Church, and first attended Presbytery at Chillicothe, October 1, 1806.

Anderson Wm., 4, Concord.	Chillicothe, Oct 1, 1806.
Anderson Sam'l, Concord.	Red Oak, April 7, 1819.
Allen Elijah, 3, Bloomingburgh.	Hillsborough, Sep. 29, 1819.
Allen W. H., Hillsborough.	West Union, April 6, 1830.
Adair George, 14, Rocky Spring.	West Union, April 2, 1833.
Anderson John, 8.	Red Oak, Dec. 20, 1837.
Allison Wm., 2, Pisgah.	Pisgah, April 6, 1847.
Amen N., 7, Hillsboro' and Marshall. 1849.	Sinking Spring, Sep. 4,
Anderson J.; at this meeting, 2, J. A's. Cynthiana,	Sep. 3, 1850.
Allen James, 12, Washington C. H.	South Salem, Sep. 5, 1854.
Anderson G. W., Union.	Bloomingburgh, Sep. 2, 1856.
Adams Albert, Greenfield.	Bainbridge, April 21, 1857.
Anderson Wm. H., 3, Concord.	Bloomingburgh, Aug. 29, 1865.
Allston J. R., 4, Chillicothe First.	Greenfield, April 2, 1867.
Anderson D. C., 14, Frankfort.	Cincinnati, Oct. 20, 1870.
Adams Robert, 2, Greenfield.	South Salem, May 12, 1874.
Ault Henry, New Petersburg.	Wash. C. H., April 8, 1884.
Anderson W. D., North Fork, 2.	Concord, Sep. 11, 1888.
Baird James, 5, Eagle Creek.	Eagle Creek, Oct. 6, 1801.
Benington Thos., 3, Fleming.	Washington, Ky., April 13, 1802.
Bedle Francis, Turtle Creek.	Cincinnati, Oct. 6, 1802.
Bovelle John, 3.	Red Oak, April 4, 1804.
Boyd Archibald, 2, Cabin Creek.	Lebanon, Oct. 14, 1807.
Barbour James.	Cincinnati, Oct. 3, 1810
Brooks Robert, 2.	Red Oak, Oct. 7, 1812
Blair Benjamin, Pisgah.	Red Oak, Oct. 7, 1812.
Bay David, 3, Treacles Creek.	Chillicothe, Oct. 17, 1815.
Berryman Joel, 2.	West Union, April 8, 1818.
Bloom William, 3.	Bloomingburgh, Sep. 27, 1826.
Baird Moses, 3, Sandy Spring.	Red Oak, April 4, 1827.
Braden Robert, 5, Salem.	Greenfield, Oct. 9, 1828.

Beasly Alfred, M. D., 5.	West Union, Sep. 29, 1829
Barry Andrew, Hillsborough.	Hillsborough, January 5, 1830.
Beard Moses.	West Union, April 6, 1830.
Buckner William, Georgetown.	Greenfield, Oct. 17, 1836.
Buckner Philip J., Georgetown.	West Union, April 4, 1837.
Barr Samuel.	Ripley, Sep. 11, 1838.
Brown George, 8, Salem.	Salem, Sep. 10, 1839.
Blair Joseph W., 7, Belfast.	Bloomingburgh, Aug. 29, 1843.
Black John B. 4, Hillsborough.	Red Oak, Sep. 7, 1847.
Barry Thomas, 8, Hillsborough.	Hillsborough, Sep. 6, 1848.
Bacon S., Chillicothe First.	Bloomingburgh, April 2, 1850.
Brown Alex., 25, Bainbridge.	Bloomingburgh, Sep. 7, 1852.
Bell Hugh, 60, Union and First Chillicothe.	Bloomingburgh, June 5, 1855.
Boies D. E., 13, Bloomingburgh.	Bainbridge, April 21, 1857.
Black J. D.,	Marshall, Sep. 1, 1857.
Blair William L., 2.	Washington C. H., April 6, 1858.
Bryan Joseph, Washington C. H.	Marshall, April 10, 1860.
Black J. R.	Greenfield, Sep. 10, 1861.
Broughton Joshua, 17, Greenland.	Hillsborough, April 7, 1868.
Baird John W., 11, Second Greenfield, and Salem.	Bainbridge, Aug. 31, 1869.
Blaine A. M., 4.	Washington C. H., Aug. 30, 1870.
Burtenshaw Wm., 8, Hamden.	Washington, Aug. 30, 1870.
Barrett James.	Washington C. H., Aug. 30, 1870.
Bradley Henry, Wilkesville.	Greenfield, Sep. 12, 1871.
Bonner J. T., 4, Third Chillicothe.	South Salem, April 9, 1872.
Bartlett W. M., 2, New Plymouth.	Hamden, Sep. 10, 1872.
Black John H.,	Fall Creek, Sep. 8, 1874.
Bragg Wesley, 2, Memorial.	Chillicothe, May 16, 1876.
Blackwell Robert, Omega.	Memorial, April 30, 1878.
Bryant William, Memorial.	Frankfort, April 8, 1879.
Baum Joseph, 4, Bourneville.	Concord, Sep. 13, 1881.
Brown David T.,	Columbus, Oct. 18, 1882.
Brown Henry, Piketon.	Chillicothe, Oct. 30, 1882.
Brown Daniel T., Salem.	Hillsborough, Sep. 8, 1885.
Barrett Eli, 2, New Market.	Kingston, Sep. 14, 1886.
Campbell John, 3.	Washington, Ky., April 30, 1802.
Cochran Hugh, 2, Union.	Chillicothe, Oct. 1, 1806.
Campbell Joseph N., 3.	Red Oak, Sep. 27, 1820.
Cooper Andrew.	West Union, Sep. 30, 1823.
Claybaugh Wm., Bloomingburgh.	Ripley, Sep. 28, 1824.

Collett Isaac, 9.	Hillsborough, Oct. 5, 1830.
Corbett David, 2, Union.	Union, March 4, 1831.
Campbell James, Georgetown.	Manchester, April 5, 1831.
Cunningham William.	Red Oak, Sep. 25, 1832.
Clark Robert.	Bloomingburgh, Sep. 24, 1833.
Cook William, Greenfield.	Union Sep. 17, 1834.
Carolus John, Piketon.	Pisgah, April 5, 1842.
Carothers Thos., 3, Chillicothe First.	Bainbridge, April 1, 1845.
Coyner Robert, 2, Pisgah.	Sinking Spring, Sep. 8, 1846.
Cooper Wm. B., 2, New Market.	Red Oak, Sep 7, 1847.
Cromwell Samuel, 4.	Hillsborough, Sep. 6, 1848.
Campbell John, 3.	Marshall, April 6, 1852.
Clark John, 7, Greenland.	New Market, Sep. 6, 1853.
Cowman William, 2.	Bloomingburgh, Sep. 2, 1856.
Culbertson Samuel, 2, West Union.	Marshall, Sep. 1, 1857.
Cleveland Edward H., Greenland.	Red Oak, Aug. 28, 1860.
Clifton Daniel, 4, Greenland.	Pisgah, Aug. 26, 1862.
Chestnut Benjamin, Memorial.	Bainbridge, Aug. 31, 1869.
Collier Rutherford, 13, Greenfield First.	Chillicothe Third, April 5, 1870.
Culter A. E., 2, Chillicothe First.	Greenfield, April 8, 1873.
Caldwell J. L., M. D., 4, Piketon.	Washington, April 10, 1877.
Crothers J. G., Greenfield 2nd.	Hillsborough, April 11, 1879.
Carson Erskine, 2, Hillsborough.	Memorial, April 30, 1878.
Clark Marcus, Greenland.	Washington, April 8, 1884.
Collier John T., Greenfield.	Washington, April 9, 1889.
Darlington Gen. Joseph, 6, ( <i>Member 1st Constitutional Convention, of Ohio.</i> )	West Union. Johnston's Fork, April 9, 1799.
Donaldson John.	Cabin Creek, April 8, 1800.
Dryden David.	Hillsborough, April 3, 1811.
Davidson John, New Market.	Rocky Spring, April 7, 1813.
Donaldson Israel, 20. ( <i>Member of 1st Constitutional Convention of Ohio.</i> )	Red Oak, April 5, 1815.
Dun Walter, Chillicothe First.	Red Oak, April 5, 1825.
Dryden Samuel, 5.	Red Oak, April 4, 1827.
Douglass Thomas. 2.	Hillsborough, Sep. 25, 1827.
Douglass Absalom,	Bloomingburgh, Aug. 29, 1843.
Dixon George M., Belfast.	South Salem, April 4, 1848.
Dunlap Milton, 2, Greenfield.	Washington, July 3, 1849.
Dunlap Shepherd, 2, Greenfield.	Rocky Spring, Sep. 4, 1855.
Devoss J. W., 9, Greenfield First.	Marshall, Sep. 1, 1857.
Druhot Fred, 29, French.	Marshall Sep. 1, 1857.

Dinsmore Wm. H., 4, Palace Hill.	Marshall, April 10, 1860.
Dustman D., 2, Chillicothe First.	Chillicothe, April 3, 1866.
Darlington H. H., 4, Winchester.	Union, Aug. 27, 1866.
Dick Campbell G., 3, Marshall.	Concord, Sep. 1, 1868.
Doak B. F.	Bainbridge, Aug. 31, 1869.
Devalon Wm., 3. Washington C. H.	Frankfort, April 11, 1871.
Druhot Joseph, Mowrytown.	Greenfield, April 8, 1873.
Day J. A.	Springfield, Oct. 21, 1881.
Dunlap D. L., Washington C. H.	Wooster, Oct. 24, 1883.
Dick Thomas H., 2, Marshall.	Washington, April 10, 1887.
Derry John, Wilkesville.	Wilkesville, Sep. 13, 1887.
Driggs J., Hamden.	Washington C. H., April 9, 1889.
Ewing James, 5, Cincinnati.	Washington, Ky., April 13, 1802.
Evans John, 5, Straight Creek.	Cincinnati, Oct. 5, 1803.
Edmiston David, 5, Salem.	Buckskin, April 5, 1809.
Ewing Joshua, 2.	Chillicothe, April 4, 1810.
Evans Richard, 3, Hillsborough.	Buckskin, April 6, 1814.
Edmiston Robert, 2, Salem.	Red Oak, April 3, 1816.
Evans Daniel, 7, Hillsborough.	Red Oak, April 7, 1819.
Evans Daniel, Red Oak.	Red Oak, April 7, 1819.
Emery John, New Market.	Concord, April 3, 1822.
Ellison James, 8, West Union.	West Union, April 1, 1828.
Evans Duncan, 5, Straight Creek.	Greenfield, Oct. 9, 1828.
Evans Isaac, 7, Salem.	Hillsborough, Jan. 5, 1830.
Ellison Wm., 3.	Hillsborough, Oct. 5, 1830.
Elder Samuel, Ebenezer, in Brown.	Hillsborough, Oct. 4, 1831.
Evans William, 4.	West Union, April 12, 1833.
Evans John D.	Red Oak, April 1, 1834.
Evans Noah, 12, Hillsborough.	Greenfield, Sep. 14, 1841.
Euvrard George, 4, Mowrytown.	New Market, Sep. 6, 1853.
Eckley Peter, 10, Leesburgh and West Union.	Washington, April 6, 1858.
Evans R. S., 2, Hillsborough.	Washington, April 10, 1877.
Ervin Peachy, 4.	Hillsborough, April 12, 1881.
Entrekin J. R., 3, Mount Pleasant.	South Salem, Sep. 12, 1881.
English James R., 2, Piketon.	Chillicothe, March 5, 1881.
Erwin E. C., 2.	Kingston, Sep. 14, 1886.
Fee John, 4.	Straight Creek, Aug. 28, 1805.
Fisher Michael, 2, Franklinton.	Red Oak, Oct. 4, 1809.
Finley Samuel Gen., 2, Chillicothe First.	Chillicothe, April 4, 1810.
Fee George.	Cincinnati, Oct. 3, 1810.

Francis Edward, 2.	Hillsborough, Oct. 4, 1831.
Finch John, Pisgah.	Hillsborough, June 4, 1834.
Furry Christopher, New Market.	Chillicothe, Oct. 21, 1836.
Ford Amos, Chillicothe Second.	Hillsborough, April 7, 1840.
Franklin Wm. B., 8, Chillicothe First.	Concord, Oct. 7, 1845.
Fulton Wm., Belfast.	Eckmansville, Sep. 4, 1849.
Finley John.	Cynthiana, Sep. 3, 1850.
Fletcher Thomas, 6, Wilkesville.	Washington, Aug. 30, 1870.
Falconer Wm. A., Hamden.	Greenfield, April 13, 1870.
Frederick Samuel, Mount Pleasant.	South Salem, April 9, 1872.
Gill Robert.	Cincinnati, Oct. 6, 1802.
Gallaher James.	Cincinnati, Oct. 3, 1810.
Garrett John.	Red Oak, Oct. 7, 1812.
Garrett Wm., 20, Rocky Spring.	Red Oak, Oct. 7, 1812.
Gillespie Jos. S., 7, Bloomingburgh.	Chillicothe, Oct. 18, 1821.
Ghormley Hugh, 11, Greenfield.	Concord, April 3, 1822.
Garrett James.	Ripley, Sep. 28, 1824.
Gunning Andrew.	Red Oak, April 5, 1825.
Gilbert Nathan.	Salem, Sep. 29, 1835.
Gilbert Matthew.	Hillsborough, April 3, 1838.
Griffin Wm., Georgetown.	Ripley, Sep. 11, 1838.
Garrett Robert W., 2, Rocky Spring.	Waverly, Aug. 30, 1842.
Gilliland James, 2, Red Oak.	Manchester, April 1, 1851.
Galbraith Robt. C. Sen., 6, Concord.	Chillicothe, April 17, 1855.
Gibbony J. H., 3, Eckmansville.	Bainbridge, April 21, 1857.
Gillespie J. M., M. D. 12, Bloomingburgh.	Salem, June 28, 1859.
Gibbony James, 3, Eckmansville.	Hillsborough, Sep. 29, 1859.
Ghormley W. L., 5, Greenfield.	Cincinnati, Oct. 21, 1865.
Gilbert W. B.	Hillsborough, April 7, 1868.
Ghormley T., 10, Chillicothe Third.	Concord, May 11, 1869.
Goodchild Geo., 2, Memorial.	Memorial Church, April 30, 1878.
Hart John, Johnston's Fork.	Johnston's Fork Meeting House,
	April 9, 1799.
Harris Edward, 3.	Washington, Ky., Oct. 24, 1799.
Henderson Andrew.	Cincinnati, Oct. 7, 1800.
Huron Seth.	Bethany, August 5, 1801.
Hopkins Archibald, 11, Red Oak.	Buckskin, April 5, 1809.
Huron Silas.	Chillicothe, April 4, 1810.
Harper James, 2.	Hillsborough, Sep. 4, 1816.
Henry John, 7, Concord.	Rocky Spring, August 6, 1817.
Hemphill Andrew, 4, Concord.	Concord, April 3, 1822
Haynes George, 3, Chillicothe First.	Greenfield, April 1, 1823.

Huggins Wm., 2, Red Oak.	Ripley, September 28, 1824.
Hibben S. E., 28, Hillsborough.	Bloomingburgh Sep. 24, 1833.
Howard Thomas, 2.	Greenfield, Oct. 17, 1836.
Hughs Daniel, 2, Pisgah.	Bloomingburgh, Sep. 12, 1837.
Hopkins Gordon, 11, Red Oak	Hillsborough, April 3, 1838.
Hervey Andrew.	Hillsborough, April 3, 1838.
Herron James B., 2, Hillsborough.	Chillicothe, April 6, 1846.
Hearne J. S.	Pisgah, April 6, 1847.
Harper Joseph, 13, Pisgah.	Greenfield, April 3, 1849.
Hunter John, 2, New Market.	Greenfield, April 3, 1849.
Hawes Thomas, 3.	Greenfield, April 5, 1853.
Elijah Hopkins.	Salem, Sep. 5, 1854.
Hurst Abraham, 14, Belfast.	Rocky Spring, April 4, 1865.
Hopkins John.	Salem, April 13, 1869.
Hunter James, 2, New Market.	Washington, August 30, 1870.
Hawk C. S., Wilkesville.	Frankfort, April 11, 1871.
Harper George.	Washington, August 1, 1871.
Hurst J.	Hamden, Sep. 10, 1872.
Hays William, 2.	Bainbridge, September 9, 1873.
Hudson Benjamin, Bethel.	Marshall, July 11, 1882.
Halderman Simon, 4, Mt. Pleasant.	Chillicothe, Aug. 14, 1883.
Hunter Ephraim, Hamden.	Concord, Sep. 9, 1884.
Harper Robert, Bainbridge.	South Salem, April 12, 1887.
Howser J. L., 2, Bainbridge.	South Salem, April 12, 1887.
Hudson C. W.	Wilkesville, Sep. 13, 1887.
Hopewell M. C., 2, Chillicothe First.	Concord, Sep. 11, 1888.
Ireland Hans.	Cabin Creek, April 8, 1800.
Irwin Edward C., 3, Greenfield.	Pisgah, Sep. 17, 1863.
Irvin Robert L, 4, Frankfort.	Chillicothe, Oct. 22, 1880.
Johnston Wm., Johnston's Fork.	Johnston's Fork Meeting House, April 9, 1799.
Jones James.	Washington, Ky, April 13, 1802.
Jolly David, 10, Hillsborough.	Hillsborough, April 3, 1811.
John William, 11.	Greenfield, Oct. 17, 1836.
Jones Robert, 3.	West Union, April 4, 1843.
John Daniel, 10, West Union.	Belfast, April 2, 1844.
Johnston John M., 7, Hillsborough.	Pisgah, April 6, 1847.
Johnson Andrew, 6, Marshall.	Union, Sep. 2, 1851.
Juuink J. G., M. D., 2, Greenland.	Greenfield, April 15, 1856.
Jennings Jonathan.	Bainbridge, Sep. 10, 1873.
Junk Robert W., 3, Greenland.	Bloomingburgh, Sep. 11, 1883.
Jefferson John, Bloomingburgh.	Chillicothe, April 14, 1885.

Jamison John, Frankfort.	Greenfield, April 13, 1886
Jamison Samuel, Concord.	Washington C. H., April 9, 1889.
Kinkaid Wm., 6.	Chillicothe, April 4, 1810.
• Kirker Thomas, 14, (Member 1st Constitutional Convention of Ohio,) Eagle Creek.	Chillicothe, April 4, 1810.
Keys, Wm., 13, Hillsborough.	Nazareth, April 5, 1815.
Keys Samuel, 2, Hillsborough.	Hillsborough, Sep. 4, 1816.
Kirker William, 9, West Union.	West Union, Sep. 29, 1829.
King William, 4, Georgetown.	Hillsborough, Oct. 5, 1890.
Kirker James, 3, Eckmansville.	Red Oak, Sep. 25, 1832.
Kibler Isaac, 2.	Hillsborough, Sep. 6, 1848.
Kinkaid Scott, 5, Red Oak.	Greenfield, April 15, 1856.
Kirker J. N., 4, Eckmansville.	Bainbridge, April 21, 1857.
Kibler Joseph, Hillsborough.	Bainbridge, April 21, 1857.
Kerr Robert R., 10, Pisgah.	Mount Leigh, Sep. 7, 1858.
Kelly Adam, 4, Red Oak.	South Salem, April 8, 1859.
Kirchenschlager J., 2, Chillicothe German.	Greenfield, April 2, 1867.
Kelly Edward.	Concord, Sep. 1, 1868.
Kent Abel, 2.	Bainbridge, Sep. 9, 1873.
Lyon James, 2.	Eagle Creek, Oct. 6, 1801.
Logan William.	Hopewell church, April 3, 1805.
Larimore Victor, 3.	Red Oak, April 3, 1816.
Laughton John, 2.	Hillsborough, Sep. 4, 1816.
Long John, Columbus.	West Union, Sep. 19, 1821.
Laughry John, 2, Columbus.	Chillicothe, Oct. 18, 1821.
Long Richard, 5, Chillicothe First.	West Union, April 1, 1828.
Laughead John.	Hillsborough, Jan. 5, 1830.
Laughry James, 2.	Red Oak, April 1, 1834.
Laughead Benjamin, 2.	South Salem, Sep. 29, 1835.
Lucas Hugh, 5.	Bloomingburgh, Sep. 12, 1837.
Linn Samuel, 4, Hillsborough.	Georgetown, April 7, 1835.
Lewis Archibald B.	Salem, Sep. 29, 1835.
Lafabre John, 2, Russelville.	New Market, Sep. 3, 1844.
Lunbeck D.	Bloomingburgh, April 2, 1850.
Larrimer Thomas, 6, Bloomingburgh.	Manchester, April 1, 1851.
Langhead William.	New Market, Sep. 6, 1853.
Long S. B., 2.	Mowrytown, Dec. 6, 1859.
Laird Samuel, 4.	South Salem, April 7, 1863.
Lehning Conrad, Chillicothe German.	South Salem, April 13, 1869.
Lamb D. A., 15, Wilmington.	Washington, August, 30, 1870.

Linn R. A. 2, Hillsborough.	Washington, Oct. 21, 1873.
Leib Lewis, 4, Second Greenfield.	Greenfield, March 9, 1875.
Lyle Joseph R., 2, Bethel.	Bloomingburgh, April 13, 1875.
Lyle T. H., Bethel.	Hillsborough, April 11, 1876.
Lauman George M.	Chillicothe, Sep. 12, 1876.
Lenor J. W.	Washington, April 10, 1877.
Lyle J. W., Bethel.	New Market, Sep. 9, 1879.
Miller Moses, 3.	Cincinnati, Oct. 9, 1802.
Martin Alexander, 2.	Nazareth, April, 6, 1808.
Miller John.	Chillicothe, April 4, 1810.
Moore Andrew.	Cincinnati, Oct. 3, 1810.
Means William, 2.	Manchester, Oct 3, 1811.
Miller David.	Manchester, Oct. 3, 1811.
Martin John.	Manchester, Oct 3, 1811.
Moore John. 6.	Buckskin, April 6, 1814.
Miller Joseph, 2, Chillicothe First.	Concord, Oct. 11, 1814.
Morton John, 12, Salem.	West Union, April 8, 1818.
Murray David, 7.	Red Oak, April 7, 1819.
Murray James, 9, New Market.	Salem, April 5, 1820.
Menary James, 16, Bloomingburgh.	Columbus, Oct. 19, 1820.
Moore Jonathan, 3, Straight Creek.	West Union, Sep. 19, 1821
Milligan Hugh, 10, Salem and also Greenfield.	Chillicothe, Oct. 18, 1821.
Morrow James.	Hillsborough, Sep. 24, 1822.
Montgomery Nathaniel, 8.	West Union, April 1, 1823.
Matthews William, 4.	Ripley, April 1, 1823.
Means John.	Rocky Spring, July 25, 1831.
Mitchell David.	Manchester, April 5, 1831.
Moore Samuel G., 4.	Bloomingburgh, Sep. 24, 1833.
Matthews David, 5, Belfast.	Hillsborough, April 5, 1836.
Manning James, 2, Belfast.	Belfast, April 2, 1844.
Matthews John, 2.	Sinking Spring, Sep. 8, 1846.
Morrow John, 13, New Market.	Sinking Spring, Sep. 8, 1846.
Mannon James, Belfast.	Red Oak, Sep. 7, 1847.
Murphy Newton, 6.	Red Oak, Sep. 7, 1847.
Murray John S., 4, Greenfield.	South Salem, April 8, 1859.
Menary Alexander, 8, Bloomingburgh.	Union, Aug. 27, 1861.
Morrow William.	Greenfield, April 2, 1867.
Moorehouse P. E., Washington C. H.	Greenfield, Sep. 10 1871.
Mundell John D., 9, Mount Pleasant.	Frankfort, April 11, 1871.
Miller Thomas, Wilkesville.	Hamden, Sep. 10, 1872.
Miller John, 8, Wilkesville.	Cincinnati, Oct. 21, 1870.

Matthews J. D., Frankfort.	Frankfort, April 11, 1871.
Matthews A. G., 3, Hillsborough.	Frankfort, April 8, 1879.
Manara James, Bloomingburgh.	Chillicothe, Oct. 22, 1880.
May James, Mount Pleasant.	Kingston, Sep. 14, 1886.
McFarlin Thomas.	Cincinnati, Oct. 7, 1860.
McCollock Sampson.	Mr. Buchanan's House, July 25, 1804.
McCabe John.	Mr. Buchanan's House, July 25, 1804.
McClung Matthew, 3.	Mr. Buchanan's House, July 25, 1804.
McConnell John, 9, Salem and Concord.	Hopewell Church, April 3, 1805.
McCormick John, 2.	Springfield, April 6, 1803.
McPherson Adam, 2.	Cincinnati, April 2, 1806.
McClain John, 2.	Lebanon, April 1, 1807.
McCoy Joseph.	Nazareth, April 6, 1808.
McKibben Joseph, 2.	Red Oak, Oct. 4, 1809.
McMurray Joseph, Cincinnati.	Cincinnati, Oct. 3, 1810.
McCoy Alexander, 5, Red Oak.	Hillsborough, April 3, 1811.
McClelland Hugh, 2.	Rocky Spring, June 26, 1811.
McLean John, 6, Concord.	Rocky Spring, June 26, 1811.
McClean John, 6, Chillicothe First.	Chillicothe, April 1, 1812.
McClain Archibald, 4.	Chillicothe, April 1, 1812.
McLean Alexander, 10, Concord.	Chillicothe, Oct. 1, 1817.
McGarraugh Thomas, M. D., 5. (represented Fayette Co. in Legislature 1826-1832. 6 years Associate Judge.)	Washington, Greenland and Greenfield. West Union April 8, 1818.
McConnell Sam'l., 9, Rocky Spring.	Hillsborough, Sep. 24, 1822.
McWilliams Philip, 28, Greenfield.	Red Oak, April 5, 1825.
McClean Josiah.	Hillsborough, Oct. 5, 1830.
McCoy John, 6, Union.	Hillsborough, Oct. 4, 1831.
McCoy George.	Red Oak, Sep. 25, 1832.
McFadden Joseph.	West Union, April 2, 1833.
McClanahan John B., 2, West Union.	Red Oak, April 1, 1834.
McConnell James, 8, Concord.	Hillsborough, June 4, 1834. (There was also a James McC. elder in Greenfield, from 1833.)
McCoy James, 9, Union.	Hillsborough, June 4, 1834.
McLean Joseph, 28, Concord.	Huntington, Jan. 21, 1835.
McMaster David.	Salem, Sep. 29, 1835.
McClintick Jas. A., 9, New Market.	Hillsborough, April 3, 1838.
McClung James, 9, West Union.	Salem, Sep. 10, 1839.
McLean John, 3.	Concord, April 6, 1841.
McClure L. S., 2, Chillicothe First.	Pisgah, April 5, 1842.
McCollister Charles.	Bloomingburgh, Aug. 29, 1843.

McMillen George, Hillsborough.	West Union, April 4, 1843.
McCoy Wm. K., 11, Union.	Salem, Sep. 5, 1854.
McLean Alexander, 2, Salem.	Washington C. H., April 6, 1858.
McCoy Alexander M., 11, New Holland, and Frankfort.	South Salem, May 1st, 1860.
McKee Peter, 3, West Union.	Union, Aug. 27, 1861.
McCoy Samuel F., 28, Chillicothe First.	Bloomingburgh, Aug. 29, 1865.
McPherson Robert.	Bloomingburgh, Aug. 29, 1865.
McMaster James.	Winchester, Aug. 27, 1867.
McPherson James.	Hillsborough, April 7, 1868.
McNichol John, 5, Fall Creek, and Hillsborough.	Washington, Aug. 30, 1870.
McClintock James.	Greenfield, Sep. 12, 1871.
McCagne Joseph W., 4, Chillicothe Third.	Greenfield, Sep. 12, 1873.
McNichol Robert, 8, Fall Creek.	Bainbridge, Sep. 9, 1873.
McConnell John, 6, Concord.	Kingston, April 10, 1883.
McCoy C. T., 8, Waverly.	Kingston, April 10, 1883.
McConnell J. N., 2, Greenfield First.	Chillicothe, April 14, 1885.
Naylor John 3, Washington, Ky.	Red Oak, April 4, 1804.
Nelson Joseph, 2.	Nazareth, April 5, 1815.
Nelson Robert.	Salem, April 5, 1820.
Nelson A.	West Union, April 4, 1837.
Nebbergall Adam, 18, Pisgah.	Rocky Spring, Sep. 4, 1855.
Nelson Marshall T., 2, Hillsborough.	Cincinnati, Oct. 21, 1870.
Pangbourne Hampton.	Red Oak, April 14, 1801.
Patton William, Chillicothe First.	Buckskin, Oct. 2, 1805.
Perlee Benjamin.	Lebanon, Oct. 14, 1807.
Parks Joseph.	Cincinnati, Oct. 3, 1807.
Pettyjohn Thomas, 2.	Concord, Oct. 11, 1814.
Pettyjohn Amos, 2.	Salem, Aug. 26, 1818.
Poage John C, 4.	West Union, Sep. 19, 1821.
Porter Charles, 3.	Ripley, Sep. 28, 1824.
Parmer Thomas.	Manchester, April 5, 1826
Poage Thomas C., 4, Hillsborough.	Manchester, April 5, 1826.
Patton Samuel, 9, Chillicothe First.	Red Oak, April 4, 1827.
Poage Robert, 3.	West Union, April 1, 1828.
Ploom Wm.	Rocky Spring, Jan. 25, 1831.
Pettyjohn Abramam, 4.	Hillsborough, Oct. 4, 1831.
Pollock James, 12, Washington C. H.	Georgetown, April 7, 1835.
Price Abraham, Greenland.	Salem, Sep. 10, 1839.

Pricer David, 26, Salem.	West Union, April 4, 1843.
Parrett George, 6, Salem.	Bloomingburgh, Aug. 29, 1843.
Purdy Thomas F., 16, New Market.	Belfast, April 2, 1844.
Pinkerton Wm., 28, Bloomingburgh.	Chillicothe, April 6, 1846.
Potter John, 6, West Union.	Hillsborough, Sep. 6, 1848.
Phelps O. J.	Piketon, June 4, 1850.
Porter J. 2.	Bainbridge, April 21, 1857.
Pinkerton Joseph, Bloomingburgh.	South Salem, May 1, 1860.
Pinkerton J. M.	Greenfield, April 2, 1861.
Pricer Levi, 7, Salem.	Hillsborough, April 1, 1862.
Parrett S. J., 26, Salem.	Hillsborough, April 1, 1862.
Parrott Joseph, Washington.	South Salem, April 13, 1869.
Purdy Wm., 6, New Market.	Bainbridge, Aug. 31, 1869.
Platter P., 11, Chillicothe Third.	Wash. C. H., Aug. 30, 1870.
Pinkerton W. M., 3, Bloomingburgh.	Dayton, Oct. 17, 1874.
Payne Bennett R., 3, Hamden.	Wash. C. H., April 10, 1877.
Pangburn S. S., 5, Hillsborongh.	New Market, Sep. 9, 1879.
Purdy R. L., New Market.	Bloomingburgh, Sep. 11, 1883.
Pricer Robert A., Chillicothe Third.	Concord, Sep. 9, 1884.
Parshall James, New Petersburg.	Greenfield, April 13, 1886.
Robinson Robert, 6.	Washington, Ky., Oct. 24, 1799.
Reeder David, 2.	Orangedale, Nov. 15, 1799.
Robb Robert, 3.	Cabin's Creek, April 8, 1800.
Reeder Joseph, 3.	Cincinlati, Oct. 6, 1802.
Robins Daniel.	Springfield, (Springdale.) April 6, 1803.
Reeder Jesse.	Cincinnati, April 2, 1806.
Reeder Daniel, 2.	Lebanon, Oct. 14, 1807.
*Rounceville Richard, 6, Turtle Creek.	Red Oak, Oct. 4, 1809.
Reed Wm., 3, Franklinton.	Franklinton, June 10, 1810.
Robinson James, 4.	Rocky Spring, June 26, 1811.
Robb Wm.	Red Oak, April 3, 1816.
Robinson Joshua, 20, Union.	Chillicothe, April 3, 1832.
Reese Amos, 2.	Hillsborongh, June 4, 1834.
Reed Samuel, 5.	Waverly, Aug. 30, 1842.
Robinson Thomas, 5, Marshall.	West Union, April 4, 1843.
Rogers Thomas, 16, Rocky Spring.	Bainbridge, June 1, 1852.
Ritter H. D., Washington C. H.	Hillsborough, April 4, 1854.
Rea Andrew J., 2, Winchester.	Winchester, June 4, 1863.
Robinson W., 4, Washington C. H.	Bainbridge, Aug. 31, 1869.
Richard Fred, French Church.	Bainbridge, Aug. 31, 1879.

\*Spelled also Rounseville and Roanseval.

Ross William, 14, Frankfort.	Washington C. H., Aug. 30, 1870.
Robins William.	Washington C. H., Aug. 1, 1871.
Russell George, 2.	Bainbridge, Sep. 9, 1873.
Rosselot George, 6, French.	Dayton, Oct. 17, 1874.
Robinson J. P., 3, Wash. C. H.	Hillsborough, April 11, 1876.
Russell Joseph.	North Fork, July 13, 1880.
Rogers Thomas D., 4, Greenfield First.	Chillicothe Third, April 11, 1882.
Rosselot P. S., French Church.	Hillsborough, Sep. 8, 1885.
Rogers Adolph, T., 2, Hillsborough.	Greenfield, April 13, 1886.
Rosselot G. F., 3, French Church.	Kingston, Sep. 14, 1886.
Roberts J. P., White Oak.	Concord, Sep. 11, 1888.
Sroff Sebastian, 3.	Johnston's Fork, April 9, 1799.
Shepherd Charles.	Washington, Ky., April 13, 1802.
Shepherd Isaac, 2.	Red Oak, April 4, 1804.
Stockton David.	Cincinnati, April 2, 1806.
Salisbury Samuel, 5, Red Oak.	Chillicothe, Oct. 1, 1806.
Scott James.	Buckskin, April 5, 1809.
Skinner Daniel.	Chillicothe, April 4, 1810.
Strain Samuel, 6, Rocky Spring.	Cincinnati, Oct. 3, 1810.
Stewart James, 20, Bloomingburgh	and Washington C. H.
Chillicothe, Oct. 17, 1815.	
Swan John, 6, Salem.	West Union, April 8, 1818.
Salisbury James, 5, Red Oak.	Salem, Aug. 26, 1818.
Snyder Henry, Washington C. H.	Salem, Aug. 26, 1818.
Shellyday Douglas B., 3.	Hillsborough, Sep. 29, 1819.
Stewart Wilson, 4, Greenfield.	Hillsborough, April 3, 1821.
Smith Robert, 7, New Market.	West Union, Sep. 19, 1821.
Shepherd Abraham, 4.	Concord, April 3, 1822.
Shepherd John, 17, Red Oak.	Bloomingburgh, Sep. 27, 1826.
Shepherd Jacob, 14, Red Oak.	West Union, April, 1828
Strain John R., 8, Rocky Spring.	Ripley, April 1, 1829.
Smith Caleb, 5.	West Union, April 6, 1830.
Stevenson Thomas, 8, Pisgah.	Hillsborough, Oct. 4, 1831.
Snediker Garrett, 4, Georgetown.	Chillicothe, April 3, 1832.
Stewart Robert, 9, Concord.	Red Oak, Sep. 25, 1832.
Stitt Moses, 10, Bloomingburgh.	Hillsborough, June 4, 1834.
Steele Robert, Salem.	Salem, Sep. 29, 1835.
Smith Joseph P., 9, Union.	Bloomingburgh, Sep. 12, 1837.
Scott Saterfield, 5, Salem.	Ripley, Sep. 11, 1838
Stevenson Charles, 4.	Ripley, Sep. 11, 1838.

Steel James C., Salem.	Belfast, April 2, 1844.
Steen J. W., 2.	Hillsborough, Sep. 6, 1848.
Sharp William, 2.	Eckmansville, Sep. 4, 1849.
Steen Aaron F., 7.	Bloomingburgh, April 2, 1850.
Scott James, 3.	Union, Sep. 2, 1851.
Seymour Aaron W., 20, Bainbridge.	Marshall, April 6, 1852.
Scott John, 3.	New Market, Sep. 6, 1853.
Strain A. M.	Greenfield, April 15, 1856.
Smith Robinson, Pisgah.	Pisgah, June 3, 1856.
Stitt James, 4.	Marshall, Sep. 1, 1857.
Story Robert, 4.	Washington C. H., April 6, 1858.
Storer William, 2, Belfast.	Mount Leigh, Sep. 7, 1858.
Shoemaker Daniel.	South Salem, April 8, 1859.
Shepherd Johnson, 2.	South Salem, April 8, 1859.
Snediker George, 3.	West Union, Sep. 6, 1859.
Stewart H. C., 6, Bloomingburgh.	Marshall, April 10, 1860.
Steel Thomas, 5, Chillicothe First.	Red Oak, Aug. 28, 1860.
Scott James, 2.	Red Oak, August 28, 1860.
Steen M.	Greenfield, April 2, 1861.
Smith Joseph.	Union, August 27, 1861.
Steel John, 22, North Fork.	Winchester, August 27, 1867.
Stewart Samuel, Greenfield.	Winchester, Aug. 27, 1867.
Steel James, 22, North Fork.	Hillsborough, April 7, 1868.
Strain Allen, 5, New Petersburg.	Concord, Sep. 1, 1868.
Stitt Moses, 10, Union.	Chillicothe, Oct. 16, 1868.
Shannon R. W., M. D., 7, Mt. Pleasant.	Cincinnati, Oct. 21, 1870.
Sturgeon John, 2, Frankfort.	Greenfield, Sep. 12, 1871.
Stewart Joseph C., Wilkesville.	Greenfield, April 8, 1873.
Spelnagel Theodore, 11, Chillicothe First.	Kingston, Apr. 14, 1874.
Sowerby George, 5, Mona.	Wilkesville, Sep. 14, 1875.
Storer W. H., 2, Belfast.	Washington C. H., April 10, 1877.
Stewart George, 5, Bloomingburgh.	Greenfield, April 13, 1880.
Strain S. M., 3, New Petersburg.	Hillsborough, April 12, 1881.
Steel John R., 2, Wilkesville.	Bloomingburgh, Sep. 11, 1883.
Strausburgh Peter, Wilkesville.	Bloomingburgh, Sep. 11, 1883.
Steel James G., 3, Bourneville.	Washington C. H., April 8, 1884.
Strain Milton, New Petersburg.	Chillicothe, April 14, 1885.
Tullis Aaron, 2, Turtle Creek.	Cincinnati, Oct. 7, 1800.
Tichenor Jonathan.	Lebanon, April 1, 1801.
Taylor William, 5, Salem.	Rocky Spring, April 7, 1813.
Tweed Samuel, 2.	Washington, Ky., Oct. 5, 1813.
Templin Salmon, 5, Hillsborough.	Rocky Spring, Aug. 6, 1817.

Templin Isaac, 3, Bloomingburgh and Washington C. H. Concord, April 3, 1822.

Thompson John, 3, Chillicothe First. Hillsborough, Sep. 24, 1822.

Templin Terah, 6, Hillsborough and Marshall. Greenfield, April 1, 1823.

Thompson James, 3, Straight Creek. West Union, Sep. 29, 1829.

Taylor Boston, 4. Bloomingburgh, Sep. 24, 1833.

Taylor Price, 30, Bainbridge. Salem, Sep. 29, 1835.

Templin James, 5, Greenland. Greenfield, April 2, 1839.

Templeton Robert, 14, Greenfield First. Chillicothe, Apr. 6, 1846.

Taylor Eliphael, 2, Washington C. H. Cynthiana, Sep. 3, 1850.

Thomas William, 35, Pisgah. Bloomingburgh, Sep. 2, 1856.

Templin Eli, 17, Marshall. Hillsborough, Sep. 29, 1859.

Templin Robert R. Washington C. H., Aug. 30, 1870.

Throckmorton N., Mount Pleasant. Bloomingburgh, April 13, 1875.

Thomas M. D., 3, Fall Creek. Hillsborough, April 11, 1876.

Tissot Emile, 4, French. New Market, Sep. 9, 1879.

Teenor J., Wilmington. New Market, Sep. 9, 1879.

Thomas John. North Fork, July 13, 1880.

Templeton J. B., Greenfield. Columbus, Oct. 18, 1882.

Ustick Wm. A., 21, Bloomingburgh and Washington C. H. West Union, April 2, 1833.

Ustick George M., Washington C. H. Chillicothe, April 14, 1885.

Vanhorn Joseph, 2. Straight Creek, August 28, 1805.

Vorhis Ralph, 6. Lebanon, Oct. 14, 1807.

Vhores Garrett, Cincinnati. Buckskin, April 5, 1809.

Vorries Wm. M., West Union. Hillsborough, Oct. 4, 1831.

Vandeman Isaac C., 14, Washington C. H. Chillicothe, Oct. 16, 1868.

Wheeler Stephen, 3. Cincinnati, Oct. 6, 1802.

Wilson Wm., 3, Rocky Spring. Springfield, Apr. 6, 1803.

Whitaker Jonathan, 3. Red Oak, April 4, 1804.

Willis Stephen, 4. Red Oak, April 4, 1809.

\*Wilson James, 23, Salem. Hillsborough, April 3, 1811.

White Alexander, Hillsborough. Chillicothe, April 1, 1812.

Watts James, 2, Rocky Spring. Washington, Ky., Oct. 5, 1813.

Waddle Samuel, 6, Washington. Salem, April 5, 1820.

Ware Frederick, 4, Concord. Columbus, Oct. 19, 1820.

Walke Anthony, 10. (Represented Ross county in Legislature,

\*Wilson James drops out awhile and then in Sep., 1838, begins and afterward one\* there is James Wilson, Sen.---so there must have been two, which I cannot distinguish.

1831.) Chillicothe First.	Manchester, April 5, 1826.
Waddle John, 4, Greenfield.	Ripley, April 1, 1829.
Wilson Aaron, 3, Russelville.	Manchester, April 5, 1831.
Wilson Robert, 6, Salem.	Chillicothe, Oct. 10, 1832.
Wilson Adam B., 13, Greenfield First.	Salem, Sep. 29, 1835.
Wilson John, 2.	Hillsborough, April 5, 1836.
Wise Henry.	Hillsborough, April 3, 1838.
Wilson Wm., 5, Rocky Spring.	Ripley, Sep. 11, 1838.
Wilson Joseph H., 7, Rocky Spring.	Pisgah, April 5, 1842.
Wilson Thomas, 12.	Waverly, Aug. 30, 1842.
Wills David, M. D., 4, Chillicothe First.	Chillicothe, Apr. 6, 1846.
Ware George, 13, Concord.	Hillsborough, Sep. 6, 1848.
Wallace James A., 25, Salem.	Cynthiana, Sep. 3, 1850.
Williams Sanford, 6.	Cynthiana, Sep. 3, 1850.
Walker John H., 11.	Union, Sep. 2, 1851.
Wilson James H., 6.	Greenfield April 5, 1853.
Wilson James N., 6, Wash. C. H.	Greenfield, April 5, 1853.
Wilson James, Sen., Cynthiana.	South Salem, April 30, 1861.
Williams Theophilus, 2, Marshall.	Red Oak, Aug. 28, 1869.
Watt Alexander.	Greenfield, Nov. 1, 1870.
Wilson Alfred L., 10, Salem.	Greenfield, Feb. 28, 1871.
Wilson Enos, 2, Cynthiana.	Frankfort, April 11, 1871.
Wilson Charles, 4, Hillsborough.	South Salem, April 9, 1872.
Wise C. F., New Petersburgh.	Greenfield, April 13, 1880.
Wright Stewart V., 8, Salem.	Springfield, Oct. 21, 1881.
White Rob. Cushing, 2, Concord.	Chillicothe Third, Apr. 11, 1882.
Wilson James, Cynthiana.	South Salem, Sep. 12, 1882.
Welsh James McL., 7, Chillicothe Third.	Bloomingburgh, Sep. 11, 1883.
Wilson Charles M., M. D., 2,	Washington C. H. Greenfield,
April 13, 1886.	
Ware George, Jr., Concord.	Bloomingburgh, Apr. 10, 1888.
Wilson S. C., Bainbridge.	Bloomingburgh, April 10, 1888.
Wilson A. M., Greenfield.	Concord, Sep. 11, 1888.
Williams Daniel, Marshall.	Washington C. H., April 9, 1889.
Yeats Joseph.	Red Oak, April 14, 1891.
Young Thomas, 2.	Ripley, April 1, 1829.
Young A. W., 2.	Red Oak, Aug 28, 1866.

## THE WOMAN'S PRESBYTERIAL MISSIONARY SOCIETY.

In accordance with the recommendation of the Presbytery of Chillicothe, on Sept. 8, 1875, a convention of ladies was held in the First Presbyterian Church of Chillicothe, for the purpose of organizing a Woman's Presbyterial Missionary Society. Mrs. Rev. George Carpenter of Washington C. H., was elected to preside, and Mrs. A. L. Evans, (now Mrs. Gov. Hart,) Secretary. By special invitation, Mrs. Rev. Nathan Smith stated the object of the meeting and the advantages and necessities of a woman's organization for the carrying on to completeness the Home and Foreign Missionary work. After other short addresses, "The Woman's Chillicothe Presbyterial Society" was formally organized, sixteen churches being represented; viz: Bloomingburgh, represented by Mrs. Kendall, Mrs. Steel and Mrs. Shellbarger; Concord, by Miss Gage and Miss Lucas; Chillicothe First by Mrs. Sill and Mrs. S. F. McCoy; Chillicothe Third, by Mrs. Peter Platter; Greenfield, by Mrs. Bush, Miss Smith and Miss Collier; Greenland, by Mrs. Clifton; Hillsborough, by Mrs. Dr. Steel and Mrs. Evans; Mount Pleasant, at Kingston, by Mrs. James May; Marshall, by Miss Smith and Miss Bond; Memorial Church, Massieville, by Miss Renick and Miss Lunbeck; North Fork, by Mrs. Steel; Salem, by Mrs. Vandeman, Mrs. Kline and Miss Parrett; Union, by Mrs. Stitt and Miss Eastman; Wilkesville, by Mrs. Warren Taylor and Mrs. Deemer. The devotional exercises of this meeting were conducted by Mrs. Irwin Carson. A committee was appointed: Mrs. Rev. Clark Kendall, Mrs. Sill and Miss Gage, to draft a constitution. An essay was read by Miss Annie Ustick: "Why should Christian women work for heathen women?" giving point and aim to the object before the meeting. Miss Everett of the Syrian Mission addressed the convention, after which officers for the year were elected: President, Mrs. George Carpenter; Vice Presidents, Mrs. R. K. Campbell, Mrs. Warren Taylor, Mrs. W. J. McSurely. Mrs. A. Seymour, Mrs. James May, Mrs. George M. Ustick and Miss M. A. Gage: Corresponding Secretary, Miss Annie Ustick; Recording Secretary, Mrs. H. W. Biggs; Treasurer, Mrs. Peter Platter. It was resolved that this society co-operate as auxiliary with the N. Y. Ladies' Board.

The first annual meeting was held in the Third Church, Chillicothe, Sep. 13, 1876, at which 16 societies were represented and enrolled. The address of welcome was given by Mrs. M. R. Bartlett, who was also elected Treasurer, which office she filled for three years. Letters were read from Miss Mary Cort, of Siam; from Mrs. Graham, of Utah, pleading for the Mormon women and children, and from

Miss Grand Girard, of Highland Institute, urging the need for a Home for the children of missionaries: all of which letters created much interest and sympathy. Miss Noyes, of Canton, China, was present and gave an account of the progress of the work in the field.

January 19, 1876, the executive committee met at Dr. Dunlap's, in Greenfield, at which time it was resolved that the Presbyterial unite in the support of Miss Jennie Nelson as our foreign missionary.

The Annual of 1877 was in Greenfield, and there were delegates present from 15 societies. Two interesting features of the meeting were the presence and address of Miss Rankin, the pioneer of Mexican missionary work and in service there for twenty years, and the Misses Maggie and Addie Ramsey, daughters of the Rev. J. R. Ramsey, of the Seminole mission, whose aim had always been the mission work, as soon as their educational training under Miss Grand Girard was complete. At this time, after deciding to date the fiscal year of this society, from March to March, to agree with that of the Boards, it was also decided, after the next meeting, to hold the Annuals, in the Spring. To the sincere regret of the society, Mrs. Carpenter and Miss Ustick offered their resignations and in accepting them the following was adopted: "Whereas, our indefatigable President, Mrs. George Carpenter, and our worthy Corresponding Secretary Miss Annie E. Ustick, have declined serving longer: Resolved; That we accept, with unfeigned reluctance, their resignation, recognizing the unusual duties, and peculiar responsibilities which have devolved upon them, and the personal reasons for the step. We would also express our sense of obligation to Mrs. Carpenter for all she has been to us, and our gratitude to Him who guides all things that, during this, the formative period of our existence, one so well fitted to lead and to mould, to plan and to execute, was granted to us, and we would assure Mrs. Carpenter and Miss Ustick that we shall continue to cherish the respect, sympathy and love, which have been awakened, and shall ever pray that Heaven's richest blessings may rest upon them and their labors.

[Signed.]

MRS. M. R. BARTLETT,

MRS. E. M. CARSON,

MRS. H. W. BIGGS,

MISS M. A. GAGE,

MISS M. E. COLLIER.

Committee.

Mrs. Dr. H. W. Biggs was chosen President and Mrs. Lulu Robinson, Secretary.





MISS JENNIE NELSON.

Missionary to India.

At the meeting of 1878, held in Hillsborough, much sadness was caused by the precarious health of Miss Jennie Nelson, who had been adopted as missionary, and whose work in India had been greatly blessed in her own school and among the poor lepers also. The burden of prayer was for Miss Nelson, and the longing was great that she might be enabled to return to India, where her heart was.

For the following I am indebted to Dr. McSurely:

Jane A. Nelson, daughter of John M. Nelson and Mary L. Trimble, was born July 7th, 1832, at Hillsboro, Ohio. She comes of a family honored and influential in the Hillsboro church. Her father was a deacon. Her brother John F. Nelson is a deacon, and her brothers James A. and Marshal T. Nelson were ruling elders.

Miss Nelson graduated at the Oakland Female Seminary, in Hillsboro, in 1850. For some years she taught very acceptably in Cooper Institute, at Dayton, Ohio. While there she was specially active in Sabbath School work among the colored people, and also as a visitor to the prisons. In 1878, she went as a Missionary to India, and was stationed at Dehra, Lahore and Woodstock. In all these places she labored very faithfully and successfully, until in 1878, she was obliged by failing health to return. Her knowledge of music, her intelligence, and sprightliness, and affability, and zeal, and devotion made her a very interesting and useful woman. She was most highly esteemed by all who knew her, and, unconsciously to herself, exercised a great influence over them. In her large-heartedness, her tact, and her piety, she was a born Missionary.

At this time the foreign work was changed from the New York Board to the Woman's Foreign Missionary Society of Philadelphia. An interesting paper, "Incidents in Miss Nelson's Missionary Life" was read by Miss Grand Girard. Dr. Jessup, of Beirut, was present at this meeting.

In April, 1879, Miss Maggie Ramsey was adopted as the Foreign Missionary of the Presbyterial Society, Miss Nelson's ill health having caused her withdrawal from the work. Miss Maggie had sung her way, into all hearts, at an earlier meeting. This year the meeting was held in Washington C. H. The society was much encouraged by the report of newly formed Mission Bands and Branches. Good old Dr. Bushnell and his wife were there. He was on his last vacation from his work in Africa, looking for recruits and for some one to fill his place. Alas, that they were only found when the grave held his worn out body. Mrs. Dr. Kumler, then of Cincinnati, was also present, and urgently pressed the necessity for growth in knowledge. If workers would grow in missionary grace, they must

read missionary literature and know what is needed and what they are trying to do. Mrs. Rev. McMullin, of Circleville, made a beautiful address. In the midst of earnest plans for work, there was again a call for sadness in the death of Miss Annie Ustick, who had been most active, from the beginning, as an officer and helper, most efficient. Resolutions "in memoriam" were offered by Miss Gage and adopted with silent prayer. At this meeting Mrs. Ferris was elected Treasurer.

In 1880, the Rev. Mr. Dunlap, from Siam, was at the Annual, a well attended earnest meeting, held in Kingston. He had with him a little Siamese girl named Lucy, whom the Y. L. Branch of the First Church, Chillicothe, have since had under their educating care.

The sixth Annual was held in Chillicothe, April 20, 1881, and, for the first time, without any missionary help. The ladies of the Presbyterial were quite equal to the occasion. A paper was read on the Creek Mission by Miss Lillah Denton, one of Miss Grand Girard's pupils. She also sang in the Creek language, and wearing their costume. She was preparing to become a missionary among the Creeks, her own people. Since then she has realized her desire and, during the year of 1887, the Presbyterial Society sent means to aid in the erection of a school building in Tulsa, her missionary home. In the evening there was an excellent address by the Rev. J. L. Perry on "The Light of Asia."

In Greenfield, April 19, 1882, sixteen societies were represented and among those present were the Misses Lennington, daughters of a missionary at Rio Clara, Brazil. They furnished a very interesting paper on "Life in Brazil." The Rev. Mr. Butler, of Ningpo, China, was present and gave short talks, during the day and evening, with the map of China before him. The original of the map had been made by the Jesuits 110 years previous. He spoke of Ningpo, a province the size of the State of Ohio, with 26 millions of people and 77 walled cities, and referred to the mission of Nanking held for the past two years by one solitary woman. Honor to her name, and the brave Christian loyal heart of Mrs. Albert Whiting.

The Mormon work and outlook was treated in a paper by Mrs. George M. Ustick, and from this time there has been a new interest in that department of the Home work. Mrs. Dr. Biggs took her leave of the Society, as its President, much to the regret of the members and Mrs. G. M. Ustick was elected her successor.

The eighth Annual, in 1883, brought the ladies to Hillsborough again and with them Mrs. Charles Walker, one of the secretaries of the N. Y. Ladies' Board, also Mrs. Dr. Kumler and the Rev-

Mr. Thackwell of India. The report of the work of the different auxiliaries was usually given tersely, by one of the delegates. At this meeting, that of the Hillsborough Society was given in full by that mother in Israel, and in missionary work, Mrs. Gen. G. McDowell, who added words of advice and instruction in a gilded setting of kindly wisdom. Since then the busy hands and kindly voice have gone into a higher field of labor and love. The children's band had an interesting missionary exercise, under charge of Mrs. Dill and while the evening previous had been devoted to hearing Mr. Thackwell and Mrs. Walker, the evening, concluding the regular meeting, was given to a social reception held at the parsonage, and much enjoyed.

Washington C. H. had the next meeting, beginning with a public service on the eve of April 15, 1884. Mrs. Sill, of Chillicothe, gave a "Review of the past fifty years of missionary work," and Mrs. True, of Japan, made an address giving special information concerning the work in Tokio. During the meeting of the next day, the closing public work of Mrs. Agnes Wells' life was given in a paper: "Home obstacles to missionary labor." Mrs. De Golyer, of Cincinnati, gave a new impetus to the Young Ladies' Branches. To close the meeting, a social reunion was held in the evening, at the Rev. Mr. Carpenter's.

One of the most delightful of all these Annuals was the 10th, at the Concord church, later in the year than usual, June 3rd and 4th, 1885. Here everyone in the neighborhood seemed to have given up home cares and duties, to entertain the Presbyterial Society. Dinner and supper were served in the dining room of the church and the lovely building, with its beautiful floral ornaments, was crowded all the time. The Rev. Samuel L. Gillespie, missionary in Box Elder, Utah, was present among the friends of his boyhood days. His depictions of life in Utah, especially of a Gentile's life, were most vivid, and his startling pictures of the infamy and degradation of women under the Mormon rule, appealed to the sympathies of the whole convention. Miss Mary Cort, of Petchaburi, Siam, was also at Concord, and a rare treat it was to see and hear her. A "Conference Hour" was introduced and one, two or three minutes, made use of, by different persons, in a few thoughts, words of prayer, praise, or Bible text recited. "A trip around the world," with five minute calls at each place, was given by the young folks, and excellent music was interspersed during the day and evening.

The Decennial meeting was held at Chillicothe, in the First church, April 21st and 22nd, 1886; the Rev. Dr. Biggs presided at

the evening meeting and made one of his characteristic, pithy, and genial addresses. He was followed by the Rev. Dr. Stratton, of Circleville, and Mrs. Hamlin, then of Cincinnati, and Mrs. Ustick, who read a paper on "Freedmen," prepared by Mrs. Dr. A. A. E. Taylor. The morning prayer meeting, of the next day, was led by Mrs. Southward, of Greenfield. Fifty-one delegates reported at roll call. The opening prayer was offered by Mrs. Dr. Nathan Smith of Columbus, who had aided at the organization of this Society. At this Remembrance meeting, the old friends were gathered as fully as they could be. The annual report of the Treasurer gave a total of \$1758, and the decennial report showed that \$15,343.23 had been contributed to Mission work during the ten years of the life of the Society. The Recording and Corresponding Secretaries presented very graphic and encouraging reports and showed especially the Missionary Spirit that had been evolved in the churches of the Presbytery. Letters were read from Miss Everett, in Syria, Miss Byers, Home Missionary in Utah whom the society was partly supporting, and Mrs. Magie Ramsey Candor, the foreign missionary, in Bogota. Special prayer followed the reading of these letters. Cordial greetings were sent to the Woman's Board of the North West, in convention the same day in Indianapolis. Mrs. McSurely presented a paper: "A brief retrospect of the past ten years of work, as a Presbyterial." The Rev. Dr. Galbraith one of the friends who had made an address at the organization, gave the convention fifteen minutes full of good things, above all else showing the honor it was to be a christain woman, doing a christian woman's work. Mrs. Hamlin led the devotional exercises of the afternoon, after which, in the election of officers, Mrs. Ustick declining re-election, Miss Grand Girard was chosen President. It was an honor to the Society that such a rare woman should be its President. It was urged in the decennial meeting that the Home funds should be concentrated, as much as possible towards Miss Byer's salary, (\$450,) which the Presbyterial hoped ultimately to pay entirely and also to raise at least one scholarship (\$45) for the Mary Allen Seminary, Crockett, Texas.

An excellently written memorial paper prepared by Mrs. Dr. Biggs was a sad reminder of fifty-five sister workers who had been called up higher, during these ten years. Mrs. Dr. Nathan Smith made an address, touching on the past, its anxieties and successes, and ringing with prophecies for the accomplishments of the future. The praise meeting was the heartsome part of the afternoon, filled with thoughts of praise and thanksgiving and prayer from a large number of the delegates present; then there was a brief talk from

Mrs. Drais, President of the Methodist Chillicothe District Society. Concluding the Praise Hour, was the Free Will offering, a decennial tribute, which was brought forward, by the representatives of the several auxiliaries, and laid upon the table, as the voice of the bringer repeated a chosen passage of Scripture. Hearts were touched and eyes moistened as some of the steps were so feeble and the aged voices so trembled; yet above the human weakness was a joy shining out, in this little service for Christ. The offering \$323.30 was equally divided between the Home and Foreign General funds. After a very pleasant entertainment, given by the children, Miss Nellie Vause, President of the "Young Ladies' Branch of the First Church, Chillicothe," opened the "Young Ladies' Hour," with delegates present from six societies. They gave a prepared Responsive Reading of great interest; then Mrs. Hamlin gave a short address especially for the benefit of the young ladies, and the hour closed with recitations and music. The retiring President gave words of encouragement and advice, also thanks to the Presbyterial for standing by her side so faithfully, during the time of her service. Resolutions of thanks were given to the friends and helpers of Chillicothe, and with prayer, praise and benediction the Society adjourned. A social evening was spent in the church parlors, finishing up the business and pleasure of the day.

One year later and a large number of the same persons were gathered in the first week of April, 1887, in Bloomingburgh Presbyterian church, for another meeting. Miss Grand Girard presiding. The salary of the teacher at Box Elder was pledged (\$450) and a little later, by action of the Executive Committee, \$100 was pledged for part of the salary of the matron in Mary Allen Seminary. This year's report was the largest yet made; the total amount, Home and Foreign and "Box-work" was \$2,232. Up to this time although there had been some changes, some dropping out, some uniting, altogether there had been 20 societies, and fourteen bands and branches during the twelve years of the life of the Presbyterial. The President made a very interesting address on the life of Mrs. Janvier, for many years a missionary in India, and whose husband was murdered there, at a heathen fete. Mrs. Sharpless, of Bainbridge, answered the question: "Why is this a crisis in Mission Work?" Mrs Norman Jones the question: "How can each woman help in this crisis?" The "Conference Hour," was full to overflowing with prayerful thought and apt quotations, interspersed with songs of praise. Miss Grand Girard, owing to her many duties and the state of her health, declined re-election and Mrs. George

M. Ustick was again chosen President. Mrs. Maggie Ramsey Candor was present and the great joy of the meeting was in hearing her tell of her work in Bogota and other cities in South America. "A plea of nations" was given by seven young ladies, representing Mexico, China, India, America, Isles of the Sea and Africa. These were delegates from the Young Ladies' Branches and appeared in costume. The Rev. Mr. Labaree, from Persia, made an address specially regarding the translations that have been made, and his efforts in thatline. Mrs. Quinn and Mrs. Candor gave concluding music and the Society adjourned to hold the next year's meeting in Kingston. For the above I am indebted to the kindness of Mrs. George M. Ustick, whose interesting account I have, however, taken the liberty of abridging very slightly,

The following is from Miss Mary A. Gage, who from the beginning of the society has been among its earnest supporters and most efficient officers. In the decennial report that she made at the meeting in the First church of Chillicothe, she speaks of their first meeting at the same place when the ladies at the request of the Presbytery and on the invitation of the ladies of the first Church, Chillicothe, met Sep. 8th and 9th, 1875. "For what?" We hardly knew ourselves. We only knew our Master had need of us, even us; but it almost seemed a plunge into darkness. Looking back, we can now see, that while God was bidding us lighten darkened corners and hearts, he was, at the same time, leading us, step by step, out of the darkness into his unfathomable light, and we can only exclaim: "What hath God wrought!" "not unto us, but unto his name be all the glory."

Our decade separates itself into two parts. The first five years were formative. We had to create our machinery, to arrange, re-arrange and adjust so as to secure the largest results, with the least friction and the smallest expenditure of time, strength and means. There were many difficulties to be met and overcome, not merely as to the how, but the why. What need was there for women's societies? Were not the old and regular channels sufficient? Would this movement result in anything more than division and lessened established church contributions? Would our annual meeting and other necessary additional expenses pay financially? Could the women transact business as well, and handle money as economically as their more experienced brothers? Could busy housewives and overtaxed mothers spend the time and strength, required in this work, without neglecting all important duties? Nothing is so convincing as success itself; these and many other questions were

long since satisfactorily answered. We had to become acquainted with ourselves and with each other. We knew but little of the needs and nature of the work undertaken. Not only the church generally, but the whole community looked with curious gaze upon us. We had voices, but some of us had to learn to use them by the hardest; there were sealed lips to be opened in prayer, God only knows what that cost; pens untouched, the taking up of which, for Christ, caused many a mental and spiritual struggle. The incrustation of missionary ignorance, and consequent indifference, or even opposition, had to be broken up; and strength for such efforts came only by prayer and fasting. But there was the glow of newborn zeal and love, the enthusiasm of visible progress, and the conviction that it was God's voice calling us into new, untrodden paths. This was pre-eminently the time for seed sowing. The foreign missionaries, at our annual meetings, aided us much by their presence and talks.

A few months after our organization, Mr. Myers, from Northern India, two years later Miss Rankin, of "Twenty years in Mexico," and as our semi-decade closed, Miss Loving, of Syria, instructed and cheered us. Another educational force was found in the extra, special calls responded to, as a Presbyterial: 1st; a carriage for our missionary, Miss Jennie Nelson, for which two hundred dollars were secured. After Miss Nelson's release from missionary work, the carriage was transferred to the mission and was much prized by the remaining members. Then there was busy work in preparing the Christmas box for the hundreds of heathen and Moslem boys that Miss Nelson was trying, by song, to bring to Christ, at Lahore, India; and two thousand caps, as many bags and chromos, engravings, tops, marbles, knives, etc., were sent and greatly enjoyed by teachers and scholars. Last, but not least, our semi-decade went out freighted with a general and hearty response to our Board's appeal for its decennial thank offerings.

Our first year, we accepted Miss Jennie Nelson as our missionary, rather as an educational force, for our contributions were so scattering that only a small portion of her salary was ever paid by this Presbyterial. But, by the fifth year, we were a thoroughly organized body and sufficiently unified to pay the outfit, traveling expenses and salary of our second missionary, Miss Maggie Ramsey, (now Mrs. Candor,) who had just graduated from the "Highland Institute," to Wewoka, Indian Territory. When the convention met to organize the Presbyterial, five church societies were already actively engaged in mission work. Three of these, namely: Hillsborough, Greenfield and Chillicothe became auxiliary to the Presbyterial, at

once: Bloomingburgh, two years later, while South Salem remains independent. The three societies first mentioned reported a membership of 135. At the end of the year, the whole number of auxiliaries was fourteen societies and two bands. When we closed our semi-decade, we numbered fifteen Women's societies, in as many churches, three Young People's societies and seven Children's bands. In the meanwhile we had lost two auxiliaries, Greenfield Second, by the disbandment of that church, and New Plymouth, by its transfer to Athens Presbytery. In several of our smaller churches auxiliaries had had a brief existence, but the remaining societies had passed their probationary stage, and were on a fair basis of permanency and steady work.

The last semi-decade has been the continuous heat and glow of a mass, not yet indeed at white heat but thoroughly ignited. At its beginning we were ready to pay traveling expenses and the usual allowance for outfit of our missionary to Bogota, Miss Maggie Ramsey. A special call for an organ, for her, was answered with \$100, while, from the auxiliaries, came spontaneous personal gifts, money to buy a gold watch, and many articles, useful and ornamental, of considerable money value. During this period the minimum of our foreign contributions was fixed at \$600. The distinctive work of the second five years was to bring our Home work to a similar standard of efficiency with the Foreign, and in the tenth year, the total for Home Missions, including the Decennial thank offering, was \$1222.77. Through our contributions the past ten years, and our gifts to our missionary visitors, at our annual meetings and to our auxiliaries, we now hold stock, as a Presbyterial, in every field occupied by our Presbyterian Board, while our box work has sent cheer into homes and schools in more than twenty States and Territories, from Massachusetts to Alaska, from Minnesota to Texas.

Miss Gage afterwards wrote: At our Annual meeting, April, 1887, we took an advanced step and pledged \$500 to the W. H. Ex. Committee; \$450 to support entirely one teacher, at Box Elder, Utah, and \$50 for the general fund; and a few months later, through the Presbyterial Ex. Committee, we pledged \$100 toward the matron's salary at the Mary Allen Seminary, Crockett, Texas. This will give us a permanent minimum cash basis on which those, all along the line, can depend, in both departments of our Home work, as we have had in our Foreign work for some years. Two and a half years ago, Mr. and Mrs. Candor returned to this country. During their sojourn here, we have been giving to the much neglected general fund. Nobly have our auxiliaries stood the test of no

special object. As the Candors are now on the way to their old home, Bogota, we shall resume the salary of Mrs. Candor and anticipate much pleasure and profit through the renewed companionship and correspondence.

Our statistics of membership, auxiliaries and Young People's and Children's Bands, missionary literature taken, etc., etc., have not varied materially for some years. There have been some changes in the Presbyterial officers. The first year of these two, Miss E. L. Grand Girard, long and widely known and loved as the Principal of the "Highland Institute," Hillsborough, became our President, and Mrs. George M. Ustick took Miss H. M. Findley's place as Vice President. The next year Miss Grand Girard declined a renomination, and Mrs. Ustick was re-elected. Mrs. Jamison of Roxabell, was chosen a Vice President, while our faithful and popular Recording Secretary, Mrs. J. P. Robinson resigned, and Miss Anna M. Welsh, of Chillicothe, was elected to fill her place, the other officers being retained. Last year our Presbyterial requested the auxiliaries to make their January meeting a praise meeting, with thank offerings. The request was cordially complied with, by several of the auxiliaries, with both spiritual and financial benefit, and we trust the observance will become general."

The Society has had four presidents. Mrs. George Carpenter, two years; Mrs. H. W. Biggs, three years; Mrs. George M. Ustick five years; Miss Grand Girard, one year; succeeded by Mrs. George M. Ustick re-elected, and who is now serving her seventh year. The Recording Secretaries have been Mrs. H. W. Biggs, two years; Mrs. J. P. Robinson eight years; and the present Secretary, Miss Anna M. Welsh. Corresponding Secretaries: Miss Annis Ustick, two years; Miss Sallie Fullerton, (now Mrs. Carter of Versailles, Ky.,) six months; and Miss M. A. Gage, the present secretary, eight years. Treasurers: Mrs. Peter Platter, one year; Mrs. M. R. Bartlett, three years; Mrs. E. L. Ferris, six years. The vice presidents have been, at different times; Mrs. Aaron Seymour, of Bainbridge; Mrs. R. K. Campbell, of South Salem elected, but did not serve; Mrs. James May, of Kingston; Miss M. A. Gage, Roxabell; Mrs. W. J. McSurely, of Hillsborough; Mrs. Geo. M. Ustick, at first of Bloomingburgh, then of Washington C. H.; Mrs. A. B. Southward of Greenfield; Miss H. M. Findley, now Mrs. William Leslie of Roxabell; Mrs. H. Sill, Chillicothe; Mrs. H. W. Biggs, Chillicothe; Mrs. E. M. Carson, Chillicothe; Mrs. Elliott, Greenfield; Mrs. C. P. E. Rhulman, Hamden; Mrs. Marshall Nelson; Mrs. Warren Taylor, Mrs. E. A. Steele, Mrs. Samuel Jamison of Roxabell; Mrs. Peter Plat-

ter, Chillicothe; Miss Mattie Collier, Greenfield; Mrs. V. Dill, Hillsborough; Mrs. Geo. Carpenter and Mrs Geo. Ustick. Mrs. H. W. Biggs and Miss Mary A. Gage have been on the executive committee from the first. Five of the executive committee, which consists of all the officers of the Society, have been called up higher; Miss Annie Ustick, Mrs. Mary Bartlett, Mrs. James May, Miss Emily Grand Girard and Miss Mattie Collier.

The Society, from its organization, Sep. 8, 1875, to March 1, 1888, has contributed to various missionary objects in cash and boxes of clothing, &c., sent out, \$19,287.89.

For all the above, I am indebted to the two ladies before named, Mrs. George M. Ustick and Miss Mary A. Gage. As both wrote concerning the same things, I had, reluctantly, to abridge somewhat and leave out here and there, which omissions I have not marked, and trust that I have not, in abridging, mutilated the excellent papers that they so kindly furnished for my use.

It will be seen that the Society has done nobly, as Presbyterian women always do that which they undertake. The ladies of the Presbyterial have reason to congratulate themselves for what they have accomplished, and I know that, although unauthorized. I will be sustained in offering to them the congratulations of the Presbytery, for the hearty manner in which they have come up to the help of the Lord against the mighty.

## A SHORT HISTORY OF SALEM ACADEMY.

This child of Salem church, and the adopted child of Chillicothe Presbytery, came into existence during the early days of the pastorate of the Rev. H. S. Fullerton, at South Salem, Ohio. This minister and people, had, for some time, felt the great necessity of better educational advantages for the children of the church and community, and after much consultation and much prayer, a public meeting was called to consider the question: "Shall we endeavor to establish an Academy in this place?" The question was decided in the affirmative, and a building committee was immediately chosen. At once the work began, and the enthusiasm and activity were great. Money was given freely, and some, who had not money, contributed material and labor. A blessing seemed to rest upon the people in their undertaking, for, as has been said by one who shared in all the hopes and anxieties of that time, "Almost every stone in the building was laid with a prayer."

That summer a building was erected, and, in the fall of 1842, the Academy was open d under the temporary charge of James S. Fullerton, afterwards a Presbyterian minister in Iowa, and John Huston, now Presbyterian minister in Nebraska, and Miss Martha J. Fullerton, afterwards a missionary among the Indians. A large number of students came in during this first year, and the school was well organized.

In the fall of 1843, John C. Thompson, of Lebanon, Ohio, a graduate of Miami University, became Principal. His good management and thorough teaching commended him to all, and to all he was endeared by his kindness and nobility of character. He lies buried in the old cemetery at Greenfield, Ohio, under a monument erected by his pupils of Salem, Frankfort, and Greenfield schools.

) In the year 1844, the Rev. Joseph T. Irwin, graduated by Ohio University, became associated with Mr. Thompson, as teacher of languages, a position in which he faithfully labored for more than four years. He died in 1849, at his home in South Salem.

) After the resignation of Mr. Thompson in 1848, the Rev. J. A. I. Lowes, a graduate of Miami University was chosen principal. His associate principals were the Rev. Robert W. Wilson, who died pastor at Bloomingburgh, O., and Mr. James Long, afterward priucipal of the Public Schools in Chillicothe, O., and now living in Washington, D. C. Though changes and trials occurred, still these years of

the Academy were prosperous and bright with promise. The home patronage increased, and its reputation spreading abroad brought many pupils from a distance. Another building was put up, two literary societies of the young men, and one among the young ladies, were in active operation, and a wholesome rivalry, stimulated all to excellence. In 1858, Prof. Lowes resigned, and the Rev. I. J. Cushman, took charge for one year.

In the spring of 1859, the institution, by a vote of the stock-holders, was transferred to the care of the Presbytery of Chillicothe, since which time it has been managed by trustees appointed by that body. Mr. Lowes, having been re-elected, resumed the office of Principal in January, 1860. Soon began the war of the rebellion, and during all those bloody years on a hundred different battlefields, and in every state where the conflict raged, were Salem students, fighting, bleeding, starving, dying for their country. The school was of course reduced in numbers by the frequent calls for volunteers, but continued doing good work.

In 1870, Prof. Lowes was offered a professorship, in Miami University, and resigned the position he had so long and successfully occupied. His place was supplied by the Rev. Heber Gill, a graduate of Hanover College. About this time the increasing number of High Schools, in our towns, and of preparatory departments, in our Colleges, began to affect the school by diminishing its patronage from abroad, but Prof. Gill's thorough methods of instruction and fine literary taste did much to keep up its former reputation. He left, after three years, to devote himself to the work of the gospel ministry. He was succeeded by Prof. T. J. Dague whose efforts and enthusiasm brought a large number into the school.

In December, 1876, he removed to Chillicothe, and Mr. J. O. Caldwell took charge until other arrangements could be made. In Sep. 1877, the Rev. T. S. Huggart became principal, remaining in charge seven years. During this time a monthly course of lectures was inaugurated, to be delivered mostly by ministers of the Presbytery, and such other men of ability, in our neighboring towns, as would be interested in the Institution. These lectures have since been kept up with considerable regularity, and with interest and benefit to the school and community. In former days each of the three literary societies had its library, and some standard volumes were common to all the school, but, in process of time, most of the books had been worn out or lost.

In 1883, the Rev. R. G. Lewis, a former student of the Acad-

emy, now one of its trustees, whose benefactions to the school have been frequent and liberal, proposed to give one hundred dollars to be used as a library fund, on condition that others would raise an equal sum for the same purpose. The offer was accepted, the money raised, a room fitted up and a number of books purchased. These have been added to, from time to time, until quite a good library has been secured.

In 1884, Prof. Huggart closed his energetic administration, and left to enter the work of the ministry, for which he had previously prepared at Princeton, N. J. His successoror was Prof. J. O. Caldwell, graduated by the University of Michigan. During his stay, the school increased in numbers. The course of study was revised so as to be better adapted to that of our Synodical University at Wooster.

The old philosophical apparatus, bought in the early days of the school, was resurrected from a state of disintegration and dust, carefully packed, and sent to the same firm in Cincinnati from which it had been purchased some forty years before. It was repaired, but still needs many additions, to meet the requirements of modern science. Prof. Caldwell left in 1886 and is now Professor of Mathematics and Astronomy in Wilmington College. The present Principal, Prof. W. W. Findley, graduated by Monmouth College, Ill., took charge in Sep. 1886, and the school seems to be prospering in his hands. Before the Academy was transferred to the Presbytery, the assistant teachers in the regular academic department were Mr. J. R. Kingery, afterward a Presbyterian minister who died in the army; Miss Elvira McCune, afterward Mrs. Thomas Crothers, who died at Albany, Illinois; Miss Eliza D. Baird, now wife of the Rev. George W. Mechlin, D. D., Dayton, Pa.; Miss Sarah Lowes afterward married to the Rev. Mr. Irwin of Muncie Indiana; Mrs. Cynthia Lowes, who died at Oxford, Ohio; Miss Joanna Lowes, now of Glendale, Ohio; Mr. Henry Morrow, a former student, now deceased and the Rev John Barrett, now the pastor of Pisgah church. After the school came under the care of Presbytery the assistants were Mrs. Dague, Mrs. Gill, Mrs. Huggart, Mrs. Caldwell, Miss C. E. Fullerton and Miss Mary Findley.

It is unfortunate that of many years the records cannot be found, and therefore the whole number of students who have been at Salem Academy cannot be determined; but during its long existence hundreds have there sought instruction, and learned lessons helpful in

after life, many conferring honor upon the Academy, by the positions of importance and usefulness they have since occupied. Among the students who have attained special prominence may be mentioned, the Rev. Stephen M. Merrill, D. D. and L. L. D., Bishop of the M. E. Church, one of the early students of the Academy, a man whose name is held in honor in all the land. Later the Hon. Granville Barrere of Canton, Illinois, who ably represented his district in the Congress of the United States. Judge Alfred Yaple of Cincinnati, one of the ablest men at the bar, and who has recently published a very important work giving evidence of much legal learning, was for some years a student at the Academy, as was the Hon. J. W. McDill, who has been Railroad Commissioner of the State of Iowa, and represented his district for two terms, in the Congress of the United States, and has also been United States senator from Iowa. The present popular and able Governor of our State, the Hon. J. B. Foraker, was a student at Salem Academy, and our present representative, in Congress, the Hon. J. J. Pugsley was also for some time a student there.

The Missionaries who have gone forth from this school to foreign lands deserve special mention. The Rev. Thomas McCague and Mrs. Matilda Lowes McCague, his wife, now of Omaha, were for some years connected with the mission of the U. P. Church at Cairo, Egypt. The Rev. S. L. Gillespie now a home missionary, in Utah, was for three years at the Gaboon Mission, West Africa. The Rev. J. N. Wright and his wife Mrs. Letitia C. Wright, and Miss Mary Jewett, went as missionaries to Persia. The Rev. Milton Caldwell is at Bogota, South America, and the Rev. Wm. McClure labors in Siam. The Rev. John P. Williamson of Greenwood, Dakota, has given the labor of his life to successful mission work among the Dakota Indians.

A host of teachers has been sent out over our own land and as Presidents of Colleges, and Principals and assistants in Public Schools and Mission schools, are advancing the cause of education and truth. Among those longest engaged in this occupation may be mentioned the Rev. J. F. Spence, D. D., President of Grant Memorial University, Athens, Tennessee, and Prof. John M. Coyner, Ph. D., and Mrs. Mary Wilson Coyner, his wife, who founded the Salt Lake Collegiate Institute in Utah. Mrs. Coyner was the first woman commissioned by our Board of Home Missions; she did well her appointed work and at length departed from this world of sorrow and went to live with him in whose service here her life had been spent. She died at Chillicothe, January 30, 1888. I knew Mary Wilson

when she was a school girl and then, as in all her after life, she was a hopeful, diligent, consistent follower of the Lord Jesus.

Of the large number of Gospel ministers, educated at Salem Academy, who as Home Missionaries, or pastors of the stronger churches have done or are now doing good work for the Master, many have been licensed by the Chillicothe Presbytery, and several are now well-known and honored members of that body. The following is a list of those who were students at Salem and went into the ministry. As this list is made up of those whose names can be recalled, by memory, it may not be complete, but is at least nearly so.

The Rev. Stephen Merrill, D. D. and L. L. D., Bishop in M. E. church; John McLain, who was formerly pastor of Presbyterian church at Tiffin, Ohio, but who died a number of years ago; Wm. W. Williams; James Bail, M. E. church; Henry Q. Graham, U. P. church; James Huston, dead; James J. Wilson, Bethel, Mo., H. R.; Samuel P. Sloane; Stephen K. Kane, M. E.; Banner Marks, M. E.; John P. Williamson, Greenwood, Dakota; J. R. Kingery, died in army; John M. McClung, Junction City, Kansas; Thomas Hopkins, D. D., Denver, Colorado; John M. McElroy, D. D., Ottumwa, Iowa; Thomas McCague, U. P.. Omaha, Nebraska; David Kingery, Garden City, Kansas; J. F. Spence, D. D., M. E., Athens, Tennessee; S. C. Kerr, Lyndon, Ohio; John P. A. Dickey, Washington C. H., O; John Waterman, Protestant Episcopal church in Missouri; Hugh S. Ustick, died, pastor of Hamilton Presbyterian church, Ohio; R. C. Galbraith, Jr., D. D., Chillicothe, Ohio; Thomas Fullerton, D. D., Georgetown, D. C.; S. D. Crothers, Greenfield, Ohio; James M. Adams, M. E.; Isaac Mackay, M. E.; Harvey Gray; George H. Fullerton, D. D., Springfield, Ohio; Abram B. Lowes, Washington, Pa.; I. J. Cushman, Bethel, Cincinnati Presbytery, dead; David J. Strain, Virginia, Illinois; Norman Jones, Washington C. H., Ohio; Wm. Sayre, M. E.; Wilder N. Middleton, M. E.; John Barrett, Lyndon, Ohio; George T. Crissman, Hastings, Neb.; Samuel Crissman, Freeport, Ill.; Wm. Coleman, Garnet, Kansas; M. D. A. Steen, D. D., Woodbridge, California; John L. Gage, La Crosse, Wis.; Henry B. Gage, Riverside, California; S. J. Todd; S. L. Gillespie, Box Elder, Utah; S. M. Irwin, Geneva, Kansas; Frank E. Miller, Patterson, New Jersey; Wm. Ervin, Chattanooga, Tenn.; John Ervin, Dayton, Ky.; Thomas Gossard, Red Oak, Ohio; Andrew V. Stout, Olathe, Kansas; James R. Collier, Louisville, Ky.; Horatio F. Olmstead, Mount Carmel, Ind.; David R. Moore, Logan, Ohio; David E. Platter, Canton, Ohio; Milton Caldwell, Bogota, N. A.; John N. Wright, Salmas, Persia; J. K. Gibson, Hardin, Ohio; R. G. Lewis, Chillicothe, Ohio;

John Davis, M. E.; George Logan, United Brethren; William McClure, Bangkok, Siam; William M. Evans, Manchester, Iowa; Lewis Barr, M. E., and C. D. Greeley, Congregational church.

The preceding has been kindly furnished to me by Miss C. E. Fullerton, but in several separate parts at different times, which I have tried to put together, so that, for any awkwardness in the joining, I am responsible, Miss Fullerton having given me permission to make such use as I thought best of what she wrote.

At a meeting of the Directors, June 20th, 1889, the President officially informed the Board that Prof. Willis W. Findley had, in proper time, according to the terms of the contract, offered his resignation, and given notice of his desire to have said contract terminated at the close of the present school year.

Whereupon the following action was taken:

Resolved; 1st. That, whilst we vote with great reluctance, Mr. Findley's resignation be accepted, and our contract with him terminated, as he requests.

Resolved; 2nd. That we regard it as a very kind and favorable Providence which brought the Professor amongst us, and cannot but be thankful for his efficient work and good influence, both as a teacher and as a man.

Resolved; 3rd. That we extend to him our congratulations on his call to the high and noble missionary work, and wish him great success in his new field.

Resolved; 4th. That these resolutions be read to the public at the Commencement this afternoon and a certified copy of them be put in the hands of Professor Findley.

At the same meeting Mr. F. C. Koons, A. B., of Hanover college, and highly recommended as a man of Christian character and culture, was elected to take Mr. Findley's place as Principal. I trust that he will be eminently successful and that Mr. Findley, who goes to Bogota, South America, to establish a school under the care of the Board of Foreign Missions, may have upon him and his work the abundant blessing of God.

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